SORCERER'S SCREED

The Icelandic Book of Magic Spells

Sorcerer's Screed

SKUGGI

Jochum Magnús Eggertsson

THE
ICELANDIC MAGIC
COMPANY

Sorcerer's Screed

Skuggi – Jochum Magnús Eggertsson

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Magic symbols on cover; Ring Helm (front), Greatest Dream Staves (back),
Stave to be Able to Read in the Dark (inside cover)
Illustrations on pages 7 – 9 originate from the original version of *Galdraskræða*.

The content of this book is in no way associated with the Bahá'í religion, it's beliefs or message.

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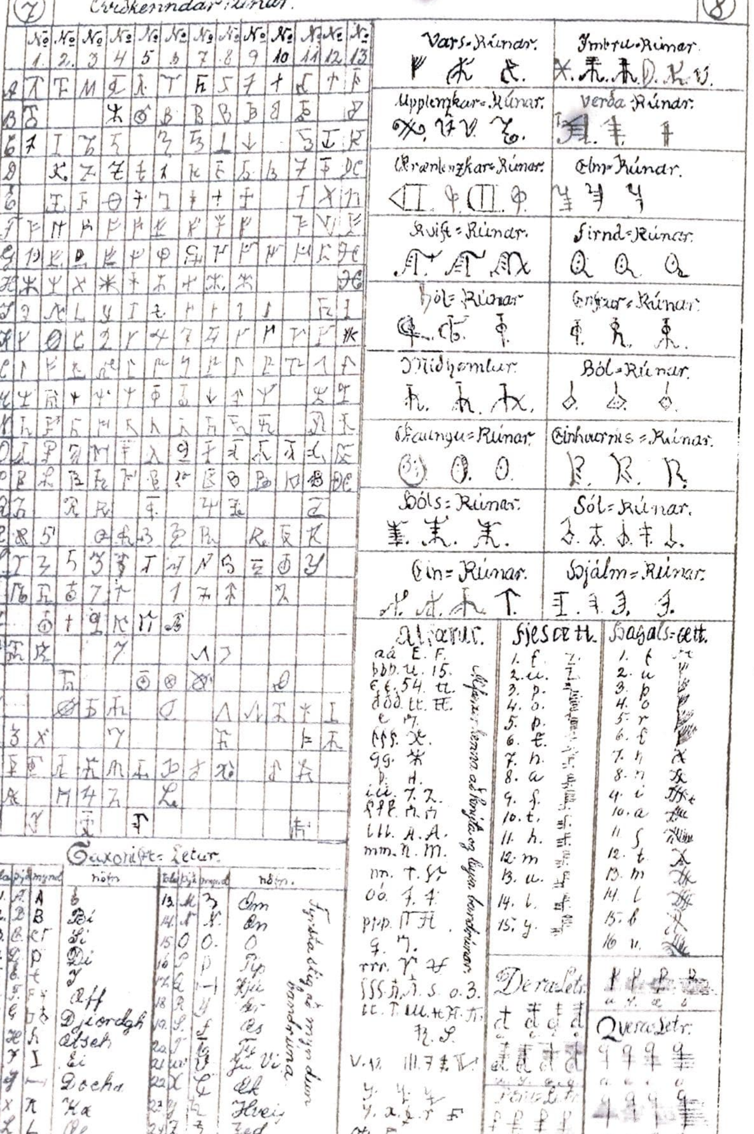
A few words from the publisher

The Sorcerer's Screed, or Galdraskræða in Icelandic, was first published in 1940. The original edition had handwritten text and illustrations made by the author himself Skuggi (Shadow). In this revised edition all symbols and runes have been graphically redrawn by the graphic designer Arnar Fells Gunnarsson – adding to the vividness of the content and making it more accessible.

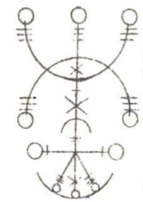
Skuggi's actual name was Jochum Magnús Eggertsson (1896-1966) and he was a jack-of-all-trades and prolific polymath, at least by his own account. In a short biography, mostly based on information from Jochum himself, it is stated that he studied agriculture, mainly focusing on dairy and cheese making, worked as a fisherman and was involved with forestry and soil conservation. Furthermore, he had an ardour for natural sciences and rock collecting, as well as being a studious author and scholar. The claims about his studious scholarly work cannot be contested as he left behind a vast collection of books, journals and articles about his variegated and unique fields of interest. Skuggi became notorious for his original theories about an exotic but flourishing culture in Iceland long before the Nordic settlement, where a well-travelled Keltic tribe roamed the barren island with a camel convoy, laying the foundation for the literary heritage that Icelanders are still boasting about on special occasions.

Skuggi was known to be boisterous and his criticism of Christianity in the foreword and afterword of Sorcerer's Screed seem to indicate a strong but bitter character. The Screed is a sort of "clef d'oeuvre" or key to his entire body of work and view of life, even though (and perhaps mainly because) it is an amalgamation of ideas from past centuries and different times. In this sense, the book could be regarded as radical dissident writing against the prescriptivism and coercion of the political and religious authority in Iceland. Each spell of the almost two hundred included in this volume is a creative attempt to undermine any kind of authority and revolutionize the conventional conceptions of society, in order for the individual to regain power over his own existence. Perhaps it is indeed by casting these spells that the cognoscente removes the shackles of society and finds his true natural place in the universe.

Skuggi.



88.



— Skýring:
Gimhringur eða nábrókarstafur
Geymist í pungnum.

Um nábrækur eður gjaldbrækur og þeirra náttúru.

Brækur þessar: nábrækurnar eða gjaldbrækur heita einnig skallabrækur, finnabrækur eða Papeyarbuxur, en þær eru svo undirkomnar, sem nú skal greina: Sá, er vill fá sér brækur þesser, gjörir samning við einhvern í lifanda lífi, er hann þekkir, að hann megi nota skinnið af honum, þegar hann sé dáinn. Þegar svo er komið, fer hinn lifandi á náttarþeli í kirkjugarðinn, og grefur hinn dauða upp. Síðan flær hann af honum skinnið, allt ofan frá mitti og niður úr í gegn, og lætur það vera smokk, því varast skal hann að gat komi á brókina. Því næst skal hann fara í brókina, og verður hún óðar holdgróin, uns manni tekst að koma henni af sér á annan. En áður en brækurnar verði nokkrum að notum, verður hann að stela peningi frá bláfátækri ekkju, á einhverri hinna þriggja stórhátíða ársins á milli pistils og guðspjalls, og helst daginn eftir, að hann hefur farið í þær, og láta hann í pung nábrókarinnar. Eftir það draga brækurnar fé að sér af lifandi mönnum, svo aldrei er pungurinn tómur, þegar leitað er í honum af eigandanum; en varast verður þó, að taka þaðan peninginn stolna. Sá er annmarki á með brækur þessar, að sá, er á þær, getur ekki úr þeim losast, eða skilið þær við sig, þegar hann vill; en á því ríður öll andleg meðferð hans, að hann sé búinn að því áður en hann deyr, auk þess, sem lík hans úir og grúir allt í lúsum, ef hann deyr í þeim.

En þesser enginn kostur, nema hann fái einhvern til, að fara í þær af sér, og verður það með því einu móti, að hann fari fyrst úr hægri skálminni, en jafnskjótt fari hinn, er við þeim tekur, í hana. En þegar hann er í hana kominn, getur hann ekki aftur s[…]núið, þótt hann vilji; því ef hann ætlar að færa sig úr henni aftur, er hann kominn í hina vinstri, án þess að vita, hvernig það hafi orðið. Má með engu móti losast við þær, nema á fyrirsegðan hátt; en náttúru sinni halda nábrækurnar mann af manni og slitna aldrei.

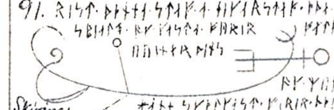
89.

— Skýring 89. —
Himinbarnahjálmur eða Hjálmbandahnútur hinn mikli
Þenna staf skaltu rista á bert brjóstið upp úr blóði þínu og máttu þá vera óhræddur fyrir óvinum þínum.

90.

Skýring:
Kaupaloki.
Rist þenna staf á beikiviðartöflu, og ber millum brjósta þér bæði í kaupum og sölum.

91.



Skýring:
Rist þenna staf á eikarstaf eða spjald, og kasta fyrir fætur óvinar þíns, og mun skelkaður verða fyrir þér. Rista skal stafinn með stálhníf.

Preface

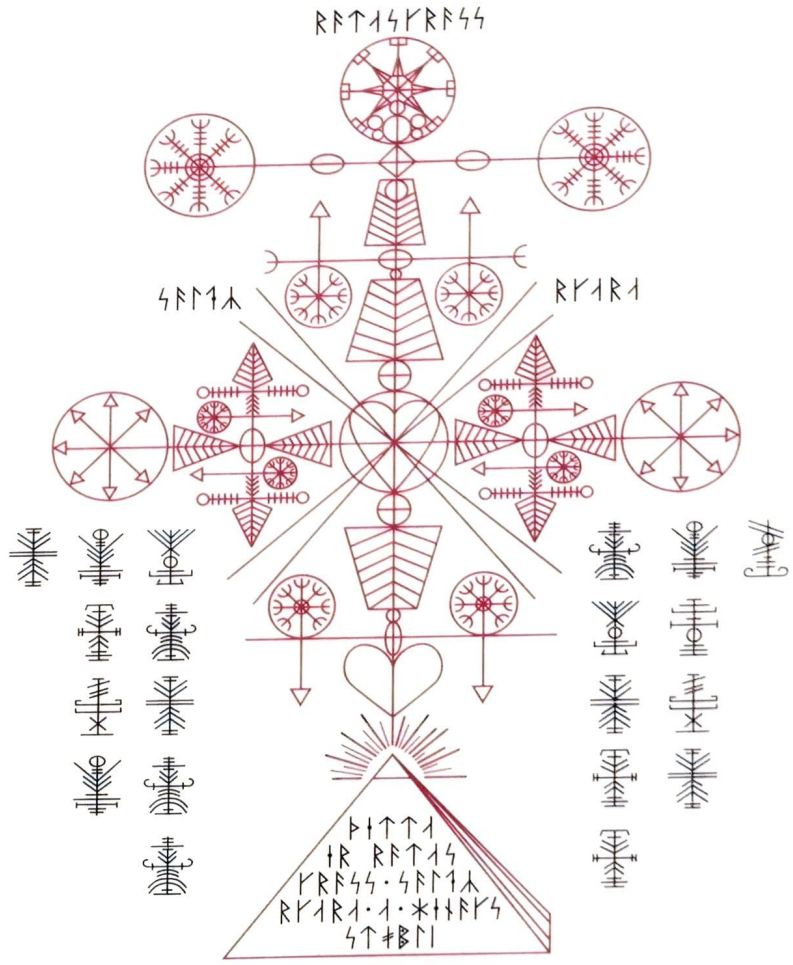
"The Earth is full to the brim with the glory of God." This "blasphemy" is attributed to one of the most inveterate of sorcerers after his eyes were poked out and he was fettered to a pyre. His tongue was then cut out before the fire was lit. "He made no confession and received no absolution." His body burned to ashes, apart from his heart, which remained "unburned and bloody, and cried out when it was stabbed, like a lusty and delightful dainty of the Devil."

So-called "sorcery" was a trivial and fumbling attempt to seek knowledge of the Creator and his works, yet it was, as a rule, looked upon very poorly by the Ministries of Justice and Ecclesiastical Affairs of old. The possession and utilization of such knowledge was considered the ultimate blasphemy, punishable by nothing less than torture and death (witch-burning). It was thus no wonder that those who sought knowledge beyond the limits of the ecclesiastical authority were forced to keep their skills secret. What in the past was considered blasphemy and sorcery is now viewed only as "a childish groping for light and art, and a game in the eddying stream of spring." These sorcerers had to invent and use all sorts of staves and mysterious runes, and the present volume gives examples and keys to a number of them.

Sorcery, or any other type of knowledge that went against established belief, was considered to be an artifice of the Devil. This may be true, because the Devil has never been anything other than the diametrical opposite of Almighty God, and it is still not known with certainty which of these two poles is the positive one. Christianity is seen as a noble religion, yet can also be considered a dreary type of occultism, based on blood sacrifice and manslaughter. A cross affixed with a human body is a very dubious talisman, in fact quite a barbaric one. It is difficult to understand how civilized people could show devotion to something so negative. Religion itself is no excuse. Although religion has for centuries been the only boon to millions of people, their refuge, comfort and refreshing spring, it is at the same time the greatest curse, because it originates in selfishness and lovelessness, which again can be traced to immaturity, stagnation, and powerlessness. Religion is a wailing wall hindering common sense, and is thus a sky-high obstruction between God and man. If God is infinitely good, omniscient, and infinitely perfect, and if we are his children, it follows that he would care most about his children's understanding, because nothing could be more joyous to him than for his children to come to resemble him as best they can. And although we may be children of God, we have been shoved into this world unasked. We thus have no obligation to God other than to seek to understand him and show him sympathy and respect.

This volume mainly covers white magic (magia candida), but I have considered publishing another volume later, covering Icelandic black magic (magia diabolica). This, however, would not be possible until 1944, even without hindrances, because the contents of the next three volumes in this series have already been determined and arranged. To become a sorcerer (magician, conjurer, occultist), one first had to learn to shape one's thought, give it form and appearance. White magic is a type of school dedicated to this subject, and the basis of the real sorcery of the mind, or the black arts (nekromanteia). The activity of mediums and every sort of necromancy is a black art to a certain degree. In order to give form to a thought, one must train both the hand and the mind simultaneously. Form is supreme, in occultism as in any other art. — This preface is dedicated to the memory of those Icelanders who were executed for sorcery. Of them, twenty-two were burned alive.

Skuggi



Rotas Cross of a Sun-Worshipper on a Pillar of Enoch

Speech-Rune Kennings

Set I

a		Gumna-gaman	*Man's Delight*
b		Vallar-fax	*Field-Mane*
c		Falin sunna	*Hidden Sun*
d		Kórmundur	*Kórmundur*
e		Stunginn unnarhlemmur	*Stabbed Sea-Cover*
f		Virðingar-efni	*Worthy of Honor*
g		Kona Héðins	*Héðin's Wife*
h		Þruma hlýrs	*Prow's Thunder*
i		Jarðar-bann	*Lack of Pasture*
k		Varna nauð	*Need for Protection*
l		Þröngvasti kostur	*The Narrowest Option*
m		Bóknáms-byrlir	*Scholarly Cupbearer*
n		Hunda-mál	*Dog-Speech*
o		Flóðs-fæða	*Flood-Food*
p		Norna-sviði	*Witch-Sting*
q		Hildar-högg	*Battle-Blow*
r		Úlfalda-rás	*Camel-Race*
s		Landa-skjal	*Land-Deed*
t		Baldur meiddur	*Baldur Injured*
u		Vinds-hæli	*Wind-Haven*
x		Vinda-flegða	*Winds-Ogress*
y		Uppdreginn álmur	*Pulled-Up Elm*
z		Mundar-fegra	*Gold-Adorn*
þ		Kvenna-ból	*Women's Bed*

Set II

a		Jarðar-gróði	*Earth-Growth*
b		Vor-hrím	*Spring Frost*
c		Knje-Freyja	*Knee-Freyja*
d		Kærleiki	*Charity*
e		Brostið keldulok	*Cracked Well-Lid*
f		Hljóðlæti manns	*Man's Silence*
g		Högnadóttir	*Daughter of Högni*
h		Mari himna	*Bedpost of the Heavens*
i		Ár-börkur	*River-Bark*
k		Manna-tjón	*Human-Loss*
l		Ekrurúm	*Field-Bed*
m		Skipa-skreytir	*Ship-Adorners*
n		Eggja-broddnagli	*Edged Spike-Nail*
o		Valhallar-vísir	*King of Valhöll*
p		Rauna-fró	*Relief from Distress*
r		Stímners-mæði	*Stímner's Weariness*
s		Landa-birta	*Light of Lands*
t		Fræhverfa	*Seed Disperser*
u		Skjalda-fundur	*Shield-Discovery*
x		Bjarkar-hyrja	*Birch-Ogress*
y		Fugla-sjón	*Bird-Vision*
z		Mundar-sunna	*Golden Sun*
þ		Raumur	*Hulk*
æ		Skipa-byr	*Favorable Wind of Ships*

Set III

a	Engi, tún	*Meadow, Hayfield*
b	Viðar-ull	*Wood-Wool*
c	Hné hróður	*Knee-Praise*
d	Fæddur Þórs bur	*Born Son of Þórr*
e	Stunginn bekkja stokkur	*Stabbed Bench Leg*
f	Tólf saman	*Twelve Together*
g	Manns vera	*Human Existence*
h	Himna salt	*Heavens' Salt*
i	Bekkja stokkur	*Bench Leg*
k	Barna-böl	*Children's Bane*
l	Ýmis-blóð	*Ýmir's Blood*
m	Hláturs-efni	*Occasion for Laughter*
n	Sorgar-sögur	*Stories of Sorrow*
o	Fiska-dvöl	*Fish-Dwelling*
p	Smyrsla-lækning	*Ointment-Remedy*
q	Bentur bogi	*Bent Bow*
r	Léttfeta-rás	*Lightfooted-Race*
s	Hjóla-haukur	*Wheel-Hawk*
t	Úlfsgin	*Wolf's Jaws*
u	Hirðis hatur	*Shepherd's Hatred*
x	Baldur	*Baldur*
y	Mundar-sýn	*Vision of Gold*
þ	Skrumnir	*Raven*
æ	Sifja-reynir	*Relations' Tester*

Set IV

a	Gott sumar	*Good Summer*
b	Bjarka ull	*Birch-Wool*
c	Kné sýn	*Knee Vision*
d	Meiddur hlýri Þórs	*Þórr's Injured Brother*
e	Jökuls auga	*Glacier Eye*
f	Peninga-sjóður	*Treasure Hoard*
g	Handar-ljós	*Hand-Light*
h	Himna-malt	*Heavens' Malt*
i	Unnar-þekja	*Sea-Roof*
k	Hildur	*Battle*
l	Lygruband	*Lygra Band*
m	Moldar-auki	*Earth Multiplier*
n	Ofraun	*Unbearable*
o	Manns-mynd	*Human Image*
p	Gott líf	*Good Life*
r	Gota-skref	*Man's Step*
s	Hróður	*Praise*
t	Úlfs-leifar	*Wolf Remains*
u	Þurka-bann	*Drought-Ban*
x	Genja	*Ax*
y	Bardaga-gagn	*Battle-Benefit*
þ	Fornjótur	*Fornjótur*

Set V

a		Algróinn akur	*Luxuriant Meadow*
b		Laufgaður viður	*Leafy Wood*
c		Illur jöfur	*Evil King*
d		Úlfs-fóstri	*Wolf's Foster-Father*
e		Brotinn ís	*Broken Ice*
f		Opin vök	*Open Hole in the Ice*
g		Kíla-kvöl	*Suffering from Boils*
h		Krapa-drífa	*Slush-Snowfall*
i		Straums-fjöl	*Current-Plank*
k		Barna-böl	*Children's Bane*
l		Skipa-fold	*Ship-Ground*
m		Þungur kostur	*Heavy Option*
n		Missir fjár	*Loss of Sheep*
o		Lýða-fæða	*People's Food*
p		Kvíða-bót	*Anxiety Relief*
q		Hildar-högg	*Battle-Blow*
r		Snúðug för	*Wild-Goose Chase*
s		Suðra-bákn	*Southern Colossus*
t		Einhendur Ás	*One-Handed God*
u		Skýja-grátur	*Cloud-Weeping*
y		Skotmanns ör	*Shooter's Arrow*
þ		Þursa bit	*Giants' Bite*
æ		Fastur örn	*Stuck Eagle*
ö		Örva-mælir	*Quiver*

Set VI

a		Fugla-fögnuður	*Bird-Jubilation*
b		Skógar-lim	*Forest-Foliage*
c		Sólar-ris	*Sun-Rise*
d		Særður jarðarsonur	*Wounded Son of the Earth*
e		Særður unnarhlemmur	*Wounded Sea-Cover*
f		Vinur höfðingja	*Friend of Chieftains*
g		Handarmein	*Hand Injury*
h		Himna þruma	*Heavens' Thunder*
i		Vatna þil	*Water Panel*
k		Bardagi	*Battle*
l		Landa-belti	*Belt of Lands*
m		Raunabót	*Redress for Suffering*
n		Þjónustusinkurmaður	*Close-Fisted Server*
o		Svana-grund	*Swan-Meadow*
p		Valt líf	*Unsteady Life*
r		Sitjandi sæla	*Sitting Bliss*
s		Skýja-skjöldur	*Cloud-Shield*
t		Öfugstreymi	*Eddies*
u		Viðar-flegða	*Wood-Ogress*
y		Bentur bogi	*Bent Bow*
þ		Kvennaval	*Choice of Women*
ö		Soðketill við eld	*Soup Kettle by the Fire*

Set VII

a		Siglufákur á ferð	*Sailing Steed on the Move*
b		Ljómi viðar	*Luster of Wood*
c		Fullur máni	*Full Moon*
d		Úlfs ben	*Wolf's Death-Wound*
e		Vatna-feldur	*Water-Pelt*
f		Metorð manns	*A Man's Rank*
g		Kíla-kvöl	*Suffering from Boils*
h		Himna-grjót	*Heavenly-Rock*
i		Sela-sæng	*Harness-Blanket*
k		Bardaga-sár	*Battle-Wound*
l		Glanna-gólf	*Joker-Floor*
m		Sverða-bör	*Sword-Drill*
n		Sjónleysi	*Blindness*
o		Kópa-róma	*Seal-Pup Battle*
p		Smurning ákomu	*Ointment Application*
r		Skyndi-ferð	*Hasty-Journey*
s		Ýmis-auga	*Ýmir's Eye*
t		Banda-vagn	*Wagon of the Gods*
u		Akra-yndi	*Fields' Delight*
x		Loka-ráð	*Loki's Advice*
y		Stutt fjör	*Short-Lived Pleasure*
z		Völvusæti	*Seeress' Seat*
þ		Þrúðvangur	*Þrúðvangur*
æ		Silfur-sjóður	*Silver Hoard*

Set VIII

a		Fugla-söngur	*Bird-Song*
b		Breiðablik	*Breiðablik*
c		Illur ármaður	*Evil Steward*
d		Lamaður rómuvöndur	*Paralyzed Battle-Switch*
e		Glugga-svell	*Window-Ice*
f		Firða-rógur	*Men's Strife*
g		Fölar fréttir	*Pale News*
h		Hrím skýja	*Hoarfrost of Clouds*
i		Feigsfar	*Doomed Journey*
k		Vígsben	*Battle Wound*
l		Humra-kvöld	*Twilight-Evening*
m		Vinnu-sprengur	*Work-Burst*
n		Sólsetur	*Sunset*
o		Álftalón	*Swan Lagoon*
p		Græðing meina	*Healing of Wounds*
r		Alinn hestur	*Raised Horse*
s		Lýða-ljós	*Light of the People*
t		Ylja-æti	*Oats of warmth*
u		Æfistig	*Stage of Life*
y		Spenntur álmur	*Outstretched Elm*
þ		Þursa-raun	*Trial of Giants*
ö		Ör á flugi	*Arrow in Flight*

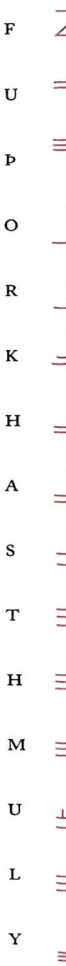
Unnamed Runes

Saxon Letters

A	A	E
B	B	Bí
C	C	Sí
D	Þ	Dí
E	€	Í
F	F	Æff
G	G	Djiordgh
H	H	Ætseh
I	I	Ei
Y	Y	Doeha
K	K	Kæ
L	L	Æe
M	M	Æm
N	N	Æn
O	O	O
P	P	Pip
Q	Q	Kjú
R	R	Ær
S	S	Æs
T	T	Ty
UV	V	Jú-Vi
X	X	Æk
Y	Y	Hveij
Z	Z	Zed

First Steps in Forming Bind-Runes

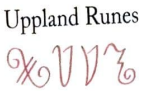
Fé Family



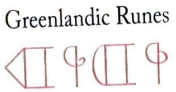
Hagall Family

Ember-Runes

Uppland Runes



Greenlandic Runes



Twig-Runes

Bed-Runes

Middle-Restrictions

Someone's-Runes

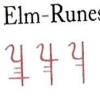
Hill-Runes

Lone-Runes

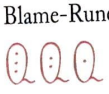
Defensive Runes

Becoming Runes

Elm-Runes

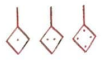


Blame-Runes



English-Runes

Bed-Runes

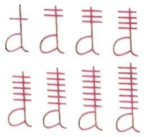


Walking-Runes

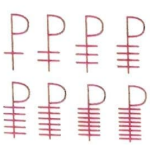
Sun-Runes

Helm-Runes

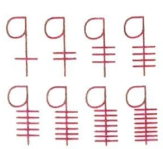
Dera Letters



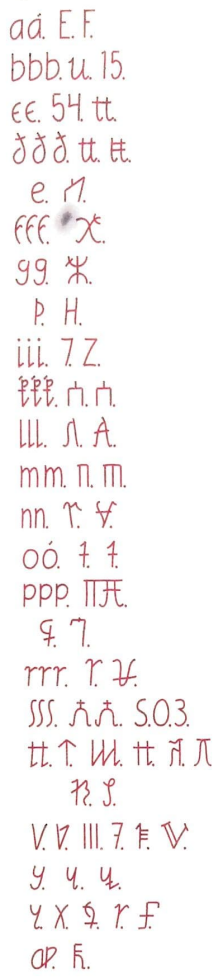
Pera Letters



Qvera Letters

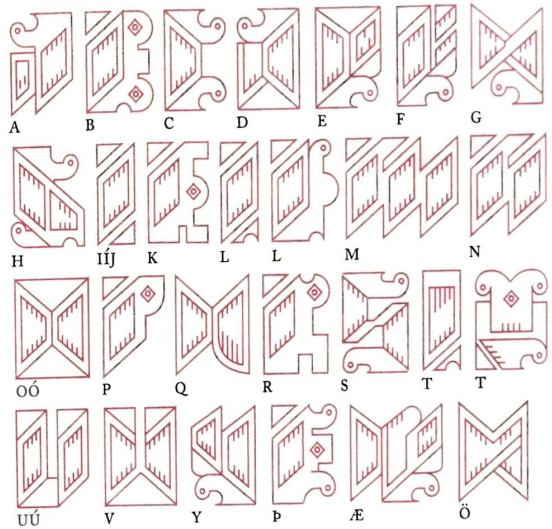


Alfærur



Alfærur teach how to tie and untie bind-runes.

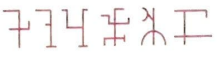
Icelandic Head Letters



Claw Letters

Dot Letters

Svertingar Runes



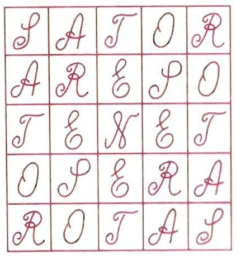
Alfærur

Greenland Letters

Noah Letters

The Great Magic Table

This is the Great Magic Table, which is the broadest of magical formulae, giving power to any application of magic or sorcery. "Sator arepo" was used for all sorts of conjurations, invocations, inscriptions, and remedies. The square reads the same forward or backward, up or down: "Sator," "Arepo," "Tenet," "Opera," "Rotas". For remedying against evil spirits, ghosts, monsters, imps, or devils, scratched onto all the question, or the person need of protection. It was importance that this be different word written was to be recited at the

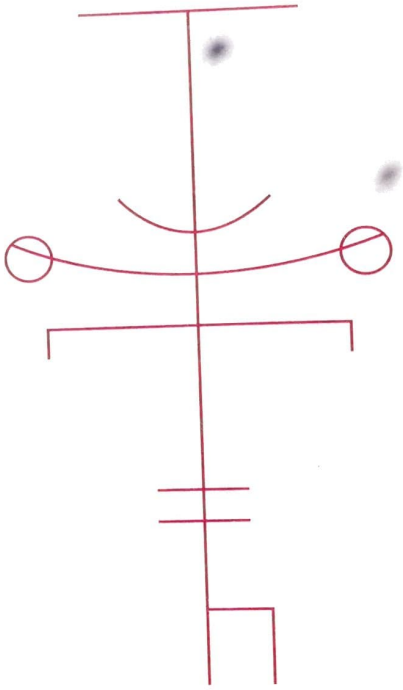


illnesses or to protect sendings, revenants, these five words were nails of the patient in being haunted or in considered of utmost done correctly, with a on each nail. The verse same time.

Magic Letters

Alphabet – Latin Letters	Adam's Letters	Main Runes	Old Letters	Demon Letters	Rock Runes	Breaker Runes	Curved Runes	Ghost Hall Letters	Dwarf Runes	Hebrew Runes	Germanic runes	Glove Runes	Half-Elf Letters	Barrow-Dwellers' Letters
AÁ														
B														
C														
D														
E														
F														
G														
H														
IÍJ														
K														
L														
M														
N														
OÓ														
P														
Q														
R														
S														
T														
UÚV														
XÝ														
Z														
Þ														
Æ														
Ö														

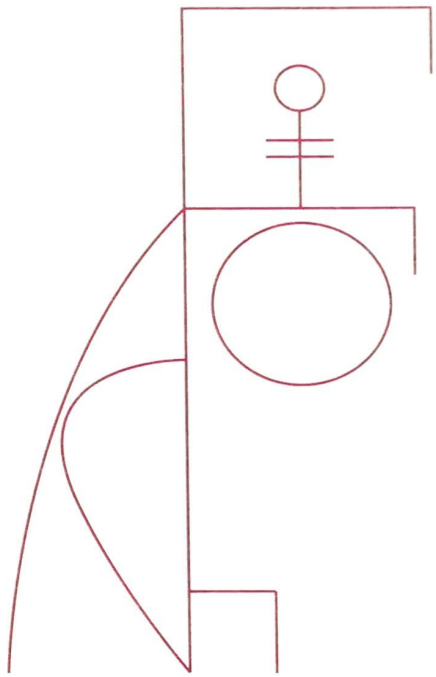
Alphabet – Latin Letters	Cave-Dwellers' Letters	Jón Runes	Old Woman's Letters	Casket Letters	Utterly Lost	Palace of the Sun Letters	Beggar's Letters I	Beggar's Letters II	Beggar's Letter's III	Beggar's Letter's IV	Stone Hall Letters	Seeress' Runes	Thrice Divided
AÁ													
B													
C													
D													
E													
F													
G													
H													
IÍJ													
K													
L													
M													
N													
OÓ													
P													
Q													
R													
S													
T													
UÚV													
XÝ													
Z													
Þ													
Æ													
Ö													



ᛋᚢᚾᚱᚦ
ᚱᛁᛊᛏ·ᚦᚾᚾᚾᛅᚾ·ᛋᛏᛅᚠ·ᛅ·ᛋᚢᚱᛏᛅᚱᛒᚱᛅᚾᚦ·ᚨᚴ·ᛒᚾᚱ·
ᛁ·ᚼᛅᚾᚾ·ᛒᚴᚨᚦ·ᚦᛁᛏᛏ·ᚢᚾᚦᛅᚾ·ᚾᛅᚴᚴᛅᚱᚨᛏᚢᛘ·
ᚦᚢᛘᛅᛚᚠᛁᚾᚴᚢᚱᛋ·ᚢᛁᚾᛊᛏᚱᛁ·ᚼᛅᚾᚦᛅᚱ·ᚨᚴ·ᚴᛁᛏᚴᚢ·ᛏᛅ·
ᚼᚾᚴᚱᛁ·ᚠᚨᛏᛅᚱ·ᚨᚴ·ᚼᛅᚠ·ᚼᛅᚾᚾ·ᛘᛁᚴᚴᚢᛘ·ᛒᚱᛁᚨᛊᛏᛅ·ᚦᚾᚱ·
ᚨᚴ·ᛘᚢᚾᚾᛏ·ᚦᚢ·ᚼᛁ·ᛘᛦᚱᛏᚢᚱ·ᚢᚾᚱᚦᛅ·ᛅᚠ·ᚨᚢᛁᚾᚾ·ᚦᛁᚾᚢᛘ·

Sword

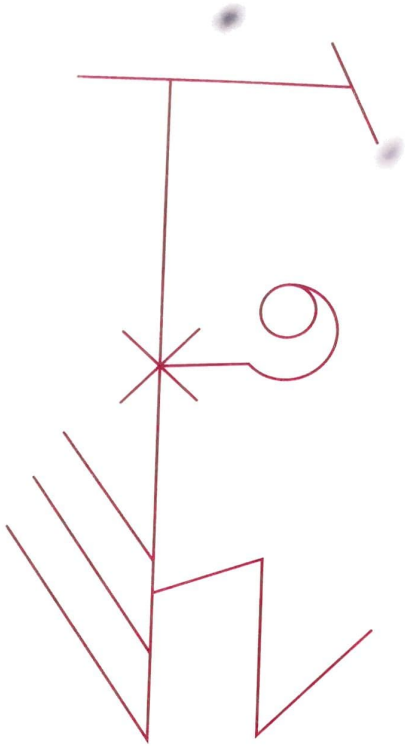
Inscribe this stave on lignite and color it with blood from the nail sinus of the thumb of your left hand and the little toe of your right foot. Wear it in the middle of your chest and you will never be murdered by your enemy.



ᛋᚴᛁᚼᚴᚦᚢᚱ
ᛋᚴᛅᛚ·ᚱᛁᛊᛏᚢᚱ·ᛅ·ᚢᛁᚴᚾᛅᚱᛒᚾᛚᚴ·ᛘᚾᚦ·
ᚼᚢᛁᛏᚠᚢᚴᚴᛚᛋᚴᛁᚼᚦᚢᚱ·ᚨᚴ·ᛏᚢᚾᚴᚴᚢᚱᚨᛏᛅᚱᛒᚴᛚᚨᚦᛁ·
ᚨᚴ·ᛘᚢᚾᚾᛏ·ᚦᚢ·ᚾᛁ·ᛁ·ᛋᛁᚨ·ᚠᛅᚱᛅᛊᛏ·

Shield

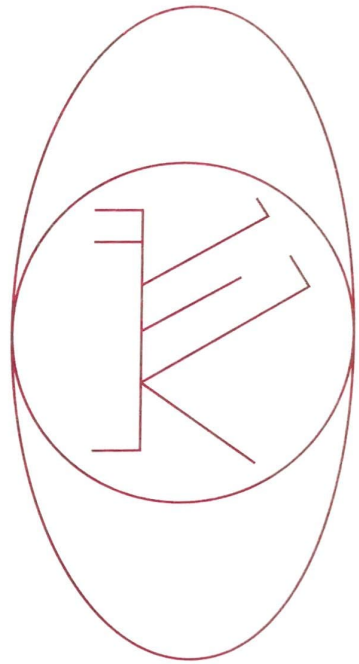
Using a feather from a glaucous gull, inscribe this stave on an amnion with blood from the root of your tongue, and you will never perish at sea.



ᛒᚱᛦᚾᛁᛋ
ᚱᛁᛊᛏ · ᛋ · ᛊᚾᚦᚱᚢᛊᚢᚢᚦ · ᚠᚠ · ᛒᚾᚱ · ᛁ · ᛒᚴᚨᚦ ·
ᚢᚱ · ᚼᚾᚠᚱᛋ · ᛒᚱᛁᚨᛊᛏᛁ · ᚦᚾᚱ · ᚠᚠ · ᛉᚢᚾᚾ · ᚦᚢ ·
ᛋᚨᚦᚱᚾᛁ · ᛁ · ᚼᚾᚨ · ᚠᚱᛁᚨᛊᛋ ·

Byrnie

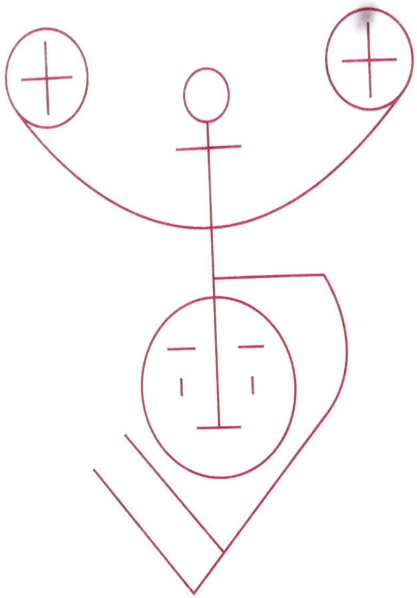
Carve on cedarwood and color with blood from your right breast, and you will never freeze to death.



ᚼᛁᛋᚴᛉᚢᚱ
ᚱᛁᛊᛏᛁᛊᛏ · ᛋ · ᛊᚢᚱᛏᛋᚱᛒᚱᛋᚾᚦ · ᚠᚠ · ᛒᚾᚱ · ᛁ ·
ᚼᛋᚾᚾ · ᚾᛋᛊᛋᛒᚴᚨᚦ · ᚠᚠ · ᛉᚢᚾᚾᛏᚢ · ᛋᚨᚦᚱᚾᛁ ·
ᚢᛁᛏᛊᚴᚾᚾᚱᛏᚢᚱ · ᚢᚾᚱᚦᚨᛋ ·

Helm

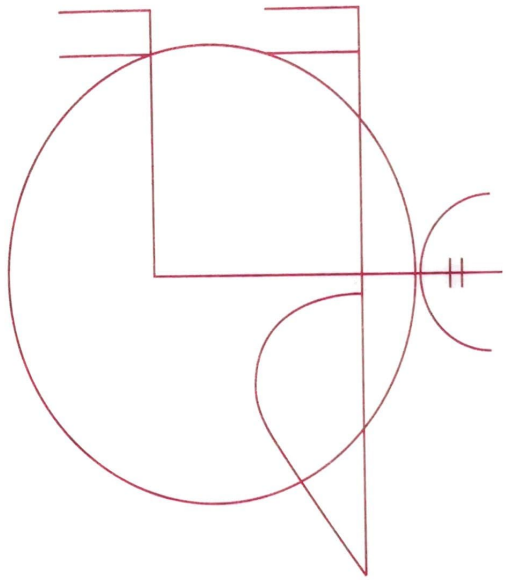
Inscribe on lignite and color with blood from your nose and you will never go insane.



ᛉᛦᚾᛁ
ᚱᛁᛊᛏᚢᚱ·ᛦ·ᚱᚾᚠᛦᛊᛉᛁᚾᚾ·ᚨᚠ·ᛒᚾᚱ·ᛁ·ᛒᛚᚨᚱᚦ·
ᚢᚱ·ᚼᚾᚠᚱᛦ·ᚠᚱᚾᚦᚦᛁᚠᛁᚾᚠᚱᛁ·ᚨᚠ·ᛉᚢᚾᚾᛏ·ᚦᚢ·
ᚾᚠᚠᛁ·ᛦᚠ·ᚦᚱᛦᚢᚢᚠ·ᛦᛊᚨᛏᛏᚢᚱ·

Moon

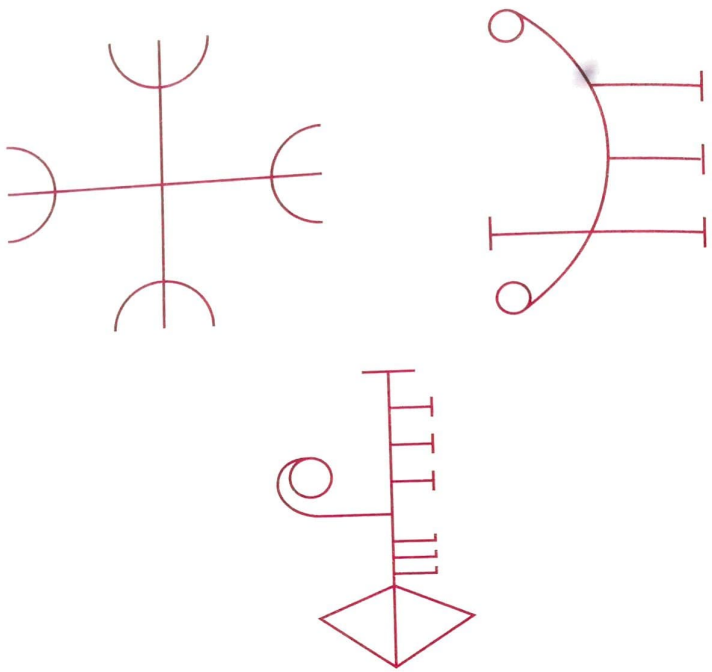
Inscribe on a fox pelt and color with blood from your right ring-finger and you will not be haunted by ghosts.



ᛊᚨᚨᛚ
ᚱᛁᛊᛏ·ᛦ·ᛊᚢᚢᛁᚾᛊᛒᚾᛚᚨᚠ·ᚨᚠ·ᛒᚾᚱ·ᛁ·ᛒᛚᚨᚱᚦ·
ᚾᛦᛊᛦ·ᚨᚠ·ᛏᚢᚾᚾᚠᚢᚱᚱᛏᛦ·ᚨᚠ·ᛉᚢᚾᚾᛏ·ᚦᚢ·
ᚾᛁ·ᚠᛦᚴᚱᛁᚱ·ᛊᚢᚾᚾᚱᚱᚦᛁ·ᚠᛦᛦᛚᛦ·

Sun

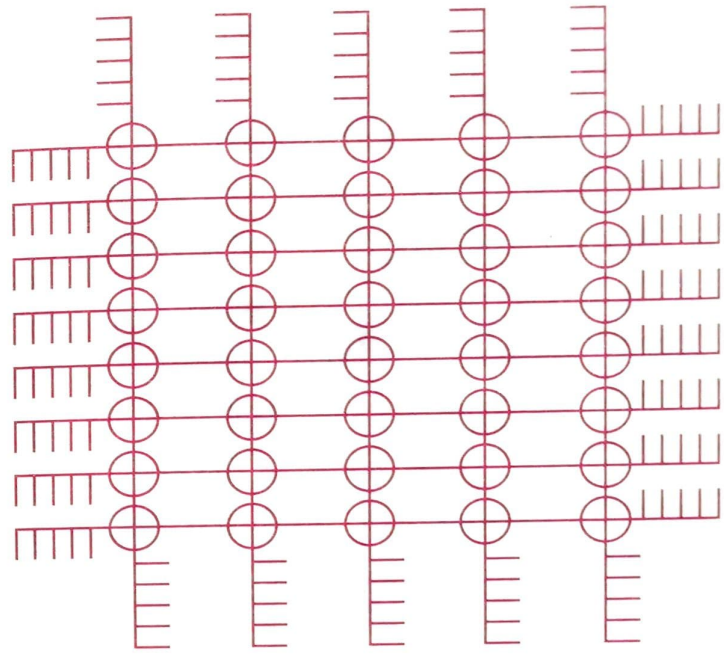
Inscribe on a pig's belly and color with blood from your nose and the root of your tongue and you will never be cut down by a sword.



ᚢᛅᚱᚾᛅᚱᛋᛏᛅᚠᛁᚱ · ᛘᚨᛏ · ᛁᚨᚾᚢᛘ · ᚼᚾᚦᚢᛘ
ᛋᛏᛅᚠᛁ · ᚦᚾᛋᛋᛅ · ᛋᚠᛅᚨ · ᛋᚠᚱᛁᚠᛅ · ᚢᚱ · ᛘᚾᛋᚢᚢᛁᚾᛁ · ᚨᚠ ·
ᛘᛅᚾᚾᛋᛒᚨᚨᚦᛁ · ᛏᛁᚨ · ᛋᛅᛘᛅᚾᛋ · ᛅ · ᚨᛁᚠᚾᛅᚱᛒᚾᚨᚠ · ᚨᚠ · ᛒᚾᚱ ·
ᛁᚾᚾᛅᚾ · ᚠᚨᚾᚦᛅ · ᛘᚢᚾᛏᚢ · ᚾᚠᚠᛁ · ᛅᛋᚨᛏᛏᚢᚱ · ᚢᚾᚱᚦᛅ ·

Staves of Protection Against Evil Spirits

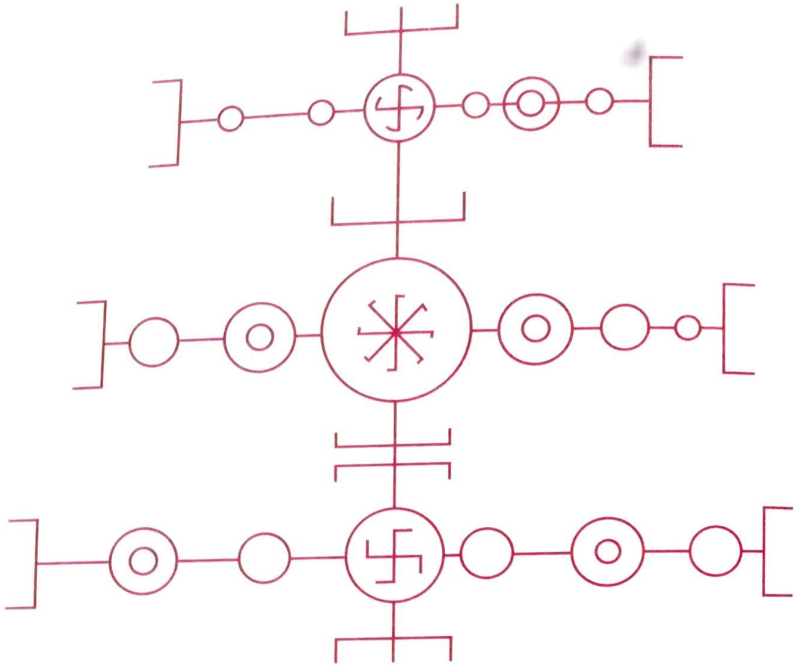
Inscribe these staves on an amnion, using sacramental wine mixed with human blood. Wear them underneath your clothing and you will not be haunted.



ᛅᛋᛏᛅᚱᚱᚨᛋᛁᚾ
ᛋᚠᚱᛁᚠ · ᚦᚾᚾᚾᛅᚾ · ᛋᛏᛅᚠ · ᚢᚱ · ᛒᚨᚨᚦᛁ · ᚦᛁᚾᚢ · ᛅ · ᚨᚨᚠᛅ ·
ᚼᚾᚠᚱᛁ · ᚼᚾᛅᚾᚦᛅᚱ · ᚨᚠ · ᛋᚾᚾᛦᛋᛏ · ᚦᛁ · ᛁ · ᚼᚾᚾᚦ · ᚼᚾᚾᚾᛅᚱ ·
ᛋᛏᚢᚢᚠᚢᚾᚾᛅᚱ · ᚾᚠ · ᛏᚾᚠᛁᚦ · ᚾᚱ · ᛁ · ᚼᚾᚾᚦ · ᚼᚾᚾᚾᛅᚱ ·
ᚾᚾᚠᛁᚾᚾ · ᛘᛅᚦᚢᚱ · ᛘᛅ · ᚢᚾᚱᛅ · ᚢᛁᚦᛋᛏᛅᚦᚦᚱ ·

Rose of Love

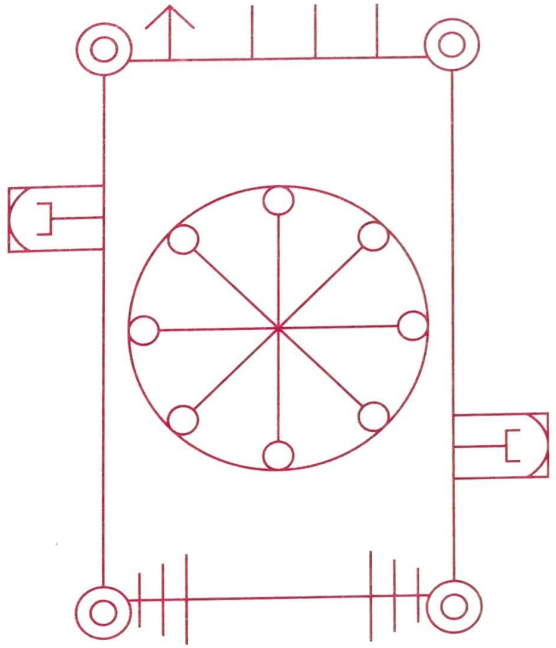
Inscribe this stave with blood from the palm of your right hand and the girl's mind will be changed if her hand is taken. No one else may be present.



ᚼᚢᚢᛁᚾᛋᚼᚱᛁᚾᚠᛁᚱ
ᚦᚾᛋᛋᛅ · ᚼᚱᛁᚾᚠᛁ · ᛋᚠᛅᚴ · ᚱᛁᛋᛏᛅ · ᛅ · ᚾᛁᚠ · ᚨᚠ · ᛒᚾᚱᛅ ·
ᛁ · ᚦᛅ · ᛒᚴᚨᚦ · ᚢᚱ · ᚢᛁᛏᚢᚢ · ᛏᛅ · ᛅ · ᚢᛁᚾᛋᛏᚱᛅ · ᚠᚾᛏᛁ ·
ᚨᚠ · ᚢᛁᛏᚢᛅ · ᚠᛁᚾᚠᚱᛁ · ᛅ · ᚼᚾᚠᚱᛁ · ᚼᚾᚾᚦᛁ · ᚨᚠ · ᚼᚾᚠᚱᚱᛅ ·
ᛒᚱᛁᚨᛋᛏᛁᚾᚢ · ᚨᚠ · ᚼᛅᚠ · ᛁ · ᚼᚾᚠᚱᚱᛁ · ᚼᚾᚾᚦᛁ · ᚦᚾᚱ · ᛋᚢᚨ ·
ᚾᚾᚠᛁᚾᚾ · ᛋᛁᛅᛁ · ᚨᚠ · ᚦᛅ · ᛋᚾᚱ · ᚦᛁᚠ · ᚾᚾᚠᛁᚾᚾ · ᛉᛅᚾᚦᚱ ·

Rings of Concealment

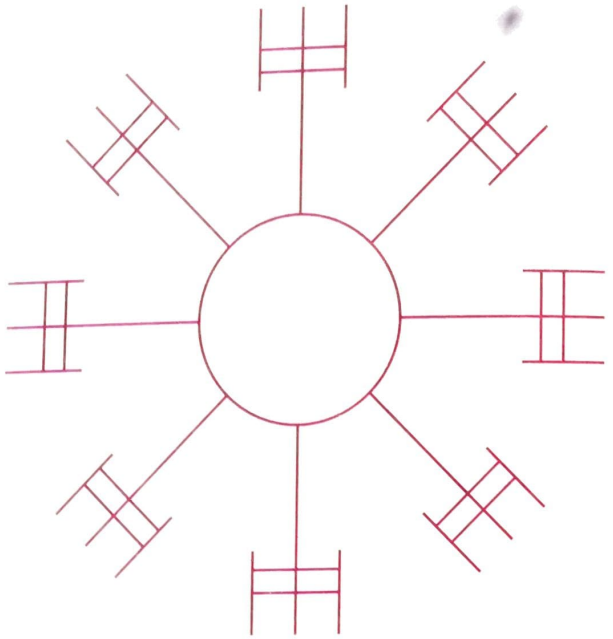
These rings are to be carved in oak and colored with blood from the little toe of the left foot, the little finger of the right hand, and the right breast, and kept hidden in your right hand. No one will be able to see you.



ᛋᛏᛅᚠᚢᚱ · ᛏᛁᚴ · ᛅᚦ · ᛋᛁᛅ · ᚦᛁᚨᚠ
ᛋᚠᚱᛁᚠ · ᚦᚾᚾᚾᛅᚾᚾ · ᛋᛏᛅᚠ · ᚢᚱ · ᛒᚴᚨᚦᛁ · ᚦᛁᚾᚢ · ᚾᛁᚾᚢ ·
ᛋᛁᚾᚾᛁ · ᚨᚠ · ᚢᚱ · ᚼᚱᛅᚠᚾᛋᛒᚴᚨᚦᛁ · ᛏᚢᛁᛋᚢᛅᚱ · ᚨᚠ · ᛋᚨᚠ ·
ᛋᛁᚦᛅᚾᚾ · ᛅ · ᛋᛏᛅᚠᚾᚢᛉ · ᚾᚾᛏᚢᚱᛅᛋᚠᛏ · ᚨᚠ · ᛉᚢᚾᚾᛏᚢ ·
ᛋᛁᛅ · ᚦᛁᚨᚠᛁᚾᚾ · ᛁ · ᛋᚢᚾᚠᚱᛁᚾᚢᛉ ·

Stave for Seeing a Thief

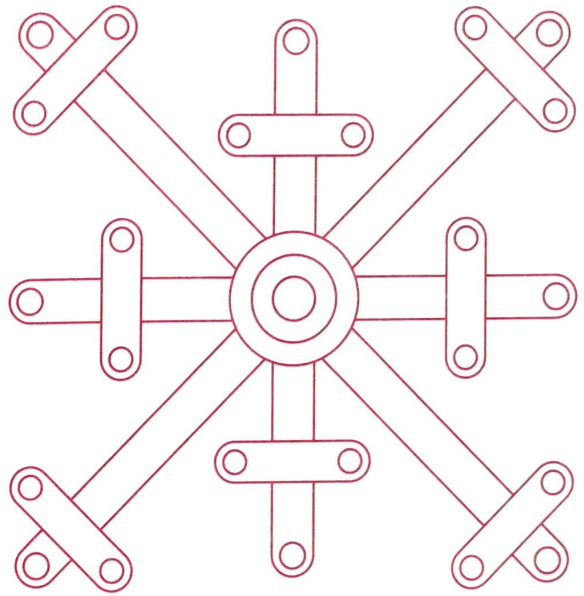
Inscribe this stave once with your blood and twice with raven's blood, and then sleep on the stave an entire night. You will see the thief in your sleep.



ᚦᚱᚾᚢᛉᛊᛏᚾᚠᚢᚱ
ᚦᚾᚾᚾᚾ·ᛊᛏᚾᚠ·ᛊᚠᚾᚴ·ᚱᛁᛊᛏᚾ·ᚾ·ᛊᚢᚱᛏᚾᚱᛒᚱᚾᚾᚦ·
ᛉᚾᚦ·ᚼᚾᚠᛊᚼᚴᚱᚾᛁ·ᚦᚾ·ᛏᚢᚾᚾᚠᛚ·ᚾᚱ·ᚦᚱᛁᚠᚠᛁᚾ·
ᚾᚾᛏᛏᚾ·ᚱᚠ·ᚴᚾᛏᚾ·ᚢᚾᚦᛁᚱ·ᚼᚽᚠᚢᚦ·ᚦᛁᛏᛏ·ᚱᚠ·
ᛉᚢᚾ·ᚦᛁᚠ·ᚦᚾ·ᚦᚱᚾᛦᛉᚾ·ᚦᚾᚦ·ᚦᚢ·ᚢᛁᛚᛏ·

Dream Stave

This stave is to be carved on lignite with a dogfish spine when the moon is three nights old, and placed beneath your head. You will then dream whatever you wish.



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ᚢᛏ·ᛊᚾᛉ·ᛊᛒᚱᚨᛏᚾ·ᛒᚾᚱ·ᛊᚢᚦᚾᚾ·ᛒᚨᚾᚦ·ᚦᛁᛏᛏ·ᛁ·
ᛊᚠᚢᚱᚦᚦᛁᚾᚾ·ᚢᚾᚦᚾᚾ·ᛏᚢᚾᚨᚠᚢᚱᚨᛏᚢᛉ·ᛊᚨᚾ·ᛊᚢᚦᚾᚾ·ᚦᚾᛁᛉ·
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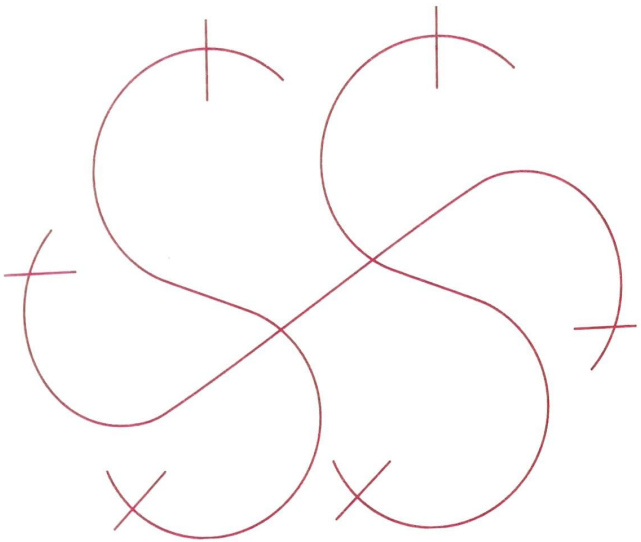
ᚼᚨᚨᛚ·ᚾᚾᚦᚢᚱ·ᚾᛏᚾᚾᚾᚾ·ᚨᚠ·ᛉᚢᚾᚾ·ᚦᚾ·ᚦᛒᚾᚾᛊᛏ·

Hills Stave

Carve this stave onto a rowan post and whittle it down into a wand. Then color the grooves with blood from beneath the root of your tongue, and then strike with the end upon which the stave is carved. Whether it is a hill or a rock, it will open.



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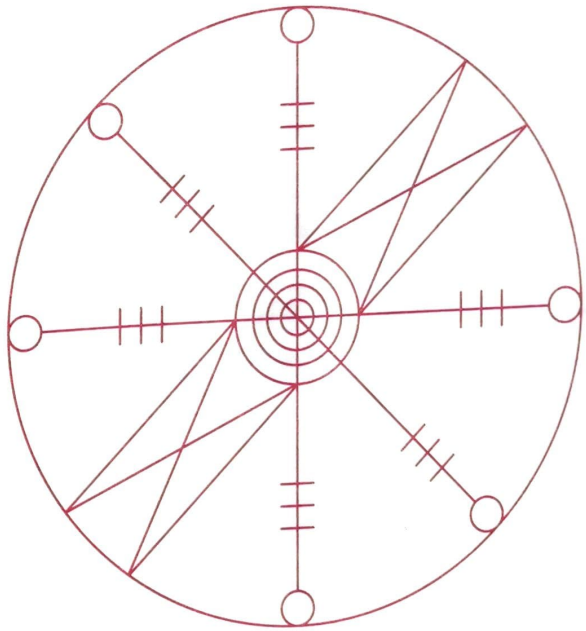
ᛅᚦ · ᚼᚴᚴᛁ · ᚠᚴᚾᚦᛁ · ᚠᚾ · ᚦᛁᛏᛏ · ᚱᛁᛋᛏ · ᚦᚾᚾᚾᛅ · ᛋᛏᛅᚠ ·
ᛅ · ᛦᚠᚱᚾ · ᚼᚴᛋᛏᛅ · ᛋᛅᚢᚦᚾᚢᛘ ·

Protective Stave for Sheep

To prevent the place where your sheep are grazing from being flooded, carve this stave into the horn of the eldest wether.



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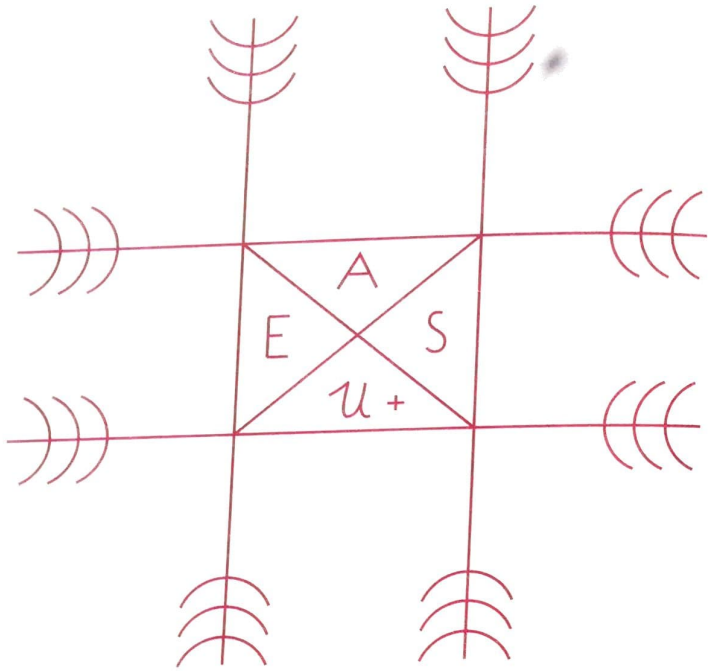
ᚼᚠ · ᚦᚢ · ᚢᛁᛚᛏ · ᚴᛅᛏᛅ · ᛘᛅᚾᚾ · ᛋᛏᚢᚴᚴᛅ · ᚦᛅ · ᚠᚼᚠ ·
ᛦᚠᚾᚢ ᛘ · ᚦᚾᚾᚾᛅᚾ · ᛋᛏᛅᚠ · ᛁ · ᛘᛅᛏ ·

Stave to Make Someone Steal

If you want to make someone steal, put this stave in his food.



ᛉᛋᚴᛋᚦᚾᛦᚠᛋ
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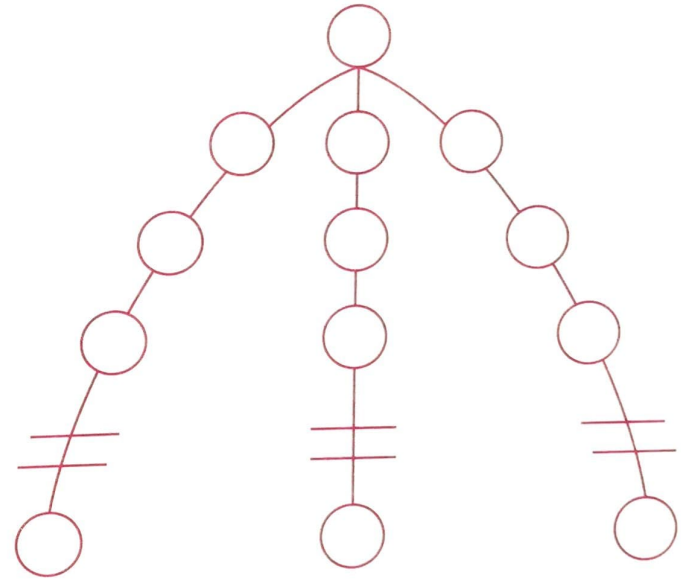
ᛉᛁᚦᚾᚾᛊᛁ · ᚦᛁᚾᚢ · ᚨᚠ · ᚼᛋᚠ · ᛋ · ᛒᚱᛁᚨᛊᛏᛁ · ᚦᚾᚱ · ᚾᚾ ·
ᚾᚠ · ᚦᚢ · ᚼᚾᚴᚦᚢᚱ · ᛋᚦ · ᚦᚢ · ᛉᚢᚾᚾᛁᚱ · ᛏᛋᛒᛋ · ᚦᛋ · ᚼᛋᚠ ·
ᛋᚾᚾᛋᚾ · ᛋ · ᛒᛋᚨᛁ · ᚨᚠ · ᛉᚢᚾᚾᛏᚢ · ᚦᛋ · ᚢᛁᚾᚾᛋ · ᛉᛋᚴᛁᚦ ·
ᚼᚢᚨᚱᛏ · ᛊᚾᛉ · ᚦᛋᚦ · ᚾᚱ · ᚱᚾᛏᛏ · ᚾᚦᛋ · ᚱᛋᚾᚠᛏ ·

To Win a Legal Case

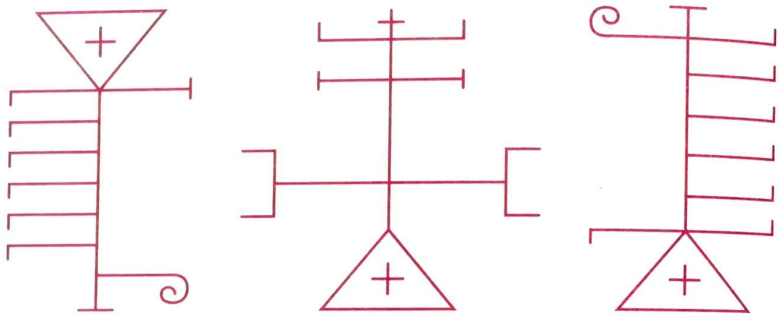
Inscribe on lignite and color with blood from your septum, then wear it on your chest. But if you think that you will lose the case, wear a second one on your back, and you will win the case whether it is right or wrong.



ᚱᚨᚦᚱᛋᚱᛊᛏᛋᚠᚢᚱ
ᚦᚾᚾᚾᛋᚾ · ᛊᛏᛋᚠ · ᛊᚴᛋᚨᛏᚢ · ᚱᛁᛊᛏᛋ · ᛋ · ᚢᚾᚦᚢᚱ · ᚨᚠ ·
ᛒᚾᚱᛋ · ᛁ · ᚼᛋᚾᚾ · ᛒᚨᚠᚦ · ᚦᛁᛏᛏ · ᚨᚠ · ᚢᛋᛏᛋ · ᛊᛁᚦᛋᚾᚾ ·
ᚢᚾᚦᛁᚱ · ᚦᚱᚾᛏᚴᚢᛊᚴᚴᚴᚢᛏᛋᚾᚾ · ᛋ · ᛋᚱᛁᚾᚾᛁ · ᚨᚠ ·
ᛊᛁᛋᚨᚠᚢᚱ · ᛊᚴᛋᚨᛏᚢ · ᛒᚾᚱᛋ · ᚼᛋᚾᚾ · ᛋᚠ · ᛊᚴᛁᛒᛁ · ᚨᚠ · ᛋ ·
ᚨᚠ · ᛉᚢᚾᚾ · ᚦᛋ · ᚾᚾᚴᛁᚾᚾ · ᛋ · ᚦᛁᚴ · ᛊᚾᚢᛋ ·

Rowing Stave

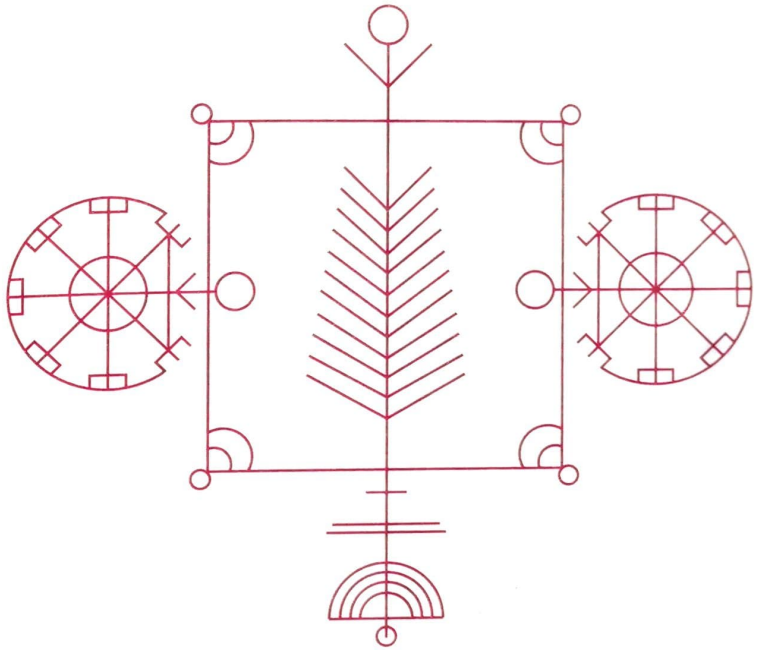
Inscribe this stave on leather and color it with your blood, and then place it beneath the oarlock-pin of a boat's oar. You must personally carry it on and off the boat. No one will then row more powerfully than you.



ᛋᛏᛁᚠᛁᚱ · ᛉᚨᛏ · ᛁᚦᛋᚨᚴᚾ · ᛁᚾᚦᚨ
ᚦᚾᛋᛋᚨ · ᛋᛏᛁᚠᛁ · ᛋᚴᚨᛚ · ᚱᛁᛋᛏᚨ · ᚨ · ᚾᛁᚴ · ᚨᚴ · ᛒᚾᚱᚨ · ᚨ ·
ᚦᚨ · ᛒᚴᚨᚦ · ᚢᚱ · ᚢᛁᛏᚢᚨ · ᚠᛁᚾᚴᚱᛁ · ᚨ · ᛋᚾᚴᚱᛁ · ᛋᚾᚾᚦᛁ ·
ᚨᚴ · ᛋᚾᚾᚴᛁᚨ · ᚦᚨ · ᛋᛁᚦᚨᚾ · ᚣᚴᛁᚱ · ᛒᚾᛁᚱᚦᚣᚱ · ᚦᛁᚾᚨᚱ ·
ᚨᚴ · ᛉᚢᚾ · ᚦᚨ · ᚨᚾᚦᛁᚾᚾ · ᚾᚴᚴᛁ · ᛁᚾᚾ · ᚴᚨᚱᚨ ·

Staves Against Attacks by Spirits

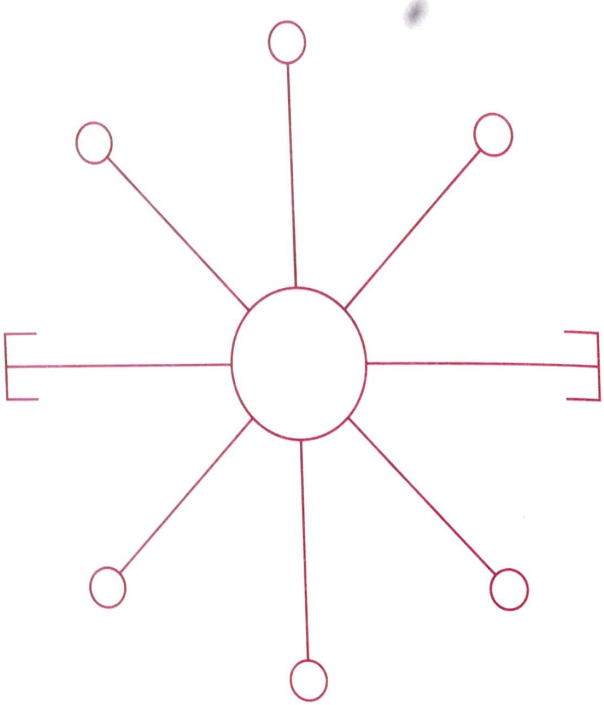
Carve these characters in oak, and color them with blood from the little finger of your right hand, and then hang them up over your farmhouse door. The spirit will not enter.



ᚢᛁᚠᛋᛋᛏᚨᚴᚢᚱ
ᚦᚾᚾᚾᚨᚾ · ᛋᛏᛁᚠ · ᛋᚴᚨᚢ · ᚱᛁᛋᛏᚨ · ᚨ · ᚱᚨᚢᚦᚴᚱᚱᚾᚾᛁ · ᚨᚴ ·
ᛒᚾᚱᚨ · ᛁ · ᚼᚨᚾᚾ · ᛒᚴᚨᚦ · ᚢᚱ · ᛒᚱᛁᚠᛋᛏᚾᚦ · ᚼᚾᚴᚱᚨ · ᛉᚾᚴᛁᚾ ·
ᚨᚴ · ᚢᛁᚴᚾᚦ · ᚨ · ᚢᛁᚾᛋᛏᚱᛁ · ᚼᚾᚾᚦᛁ · ᚨᚴ · ᛏᚢᚾᚴᚴᚱᚨᛏᚢ ᛉ ·
ᛋᚴᚨᚢ · ᚦᚱᚨᚴᚨ · ᚼᚨᚾᚾ · ᚢᛒᛒ · ᛉᚾᚦ · ᛋᛉᛦᚱᛁᛚᛋᚴᛁᚾᚦᚢᚱ ·
ᚦᚾᚴᚨᚱ · ᛒᚾᚦᛁ · ᛋᚾᚨᚢ · ᚨᚴ · ᛏᚢᚾᚴᚴᚢ · ᚾᚱ · ᚨ · ᚢᚨᚴᛏᚢ ·

Life Stave

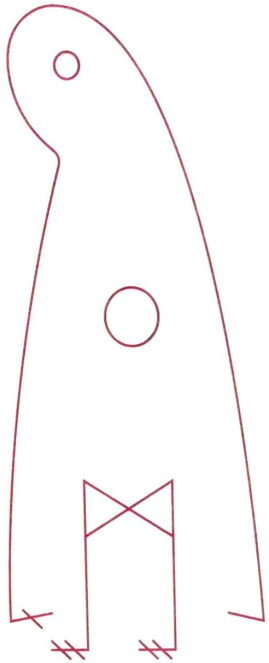
Carve this stave on a piece of Norway spruce and color it with blood from the mammary vessel of the right breast, a radial artery of the left hand, and the root of the tongue. It is to be drawn with a merlin feather when both the sun and the moon are in the sky.



ᛒᚾᚾᛋᚱᛊᛏᛋᚠᚢᚱ
ᚢᛁᚴᛁᚱ·ᚦᚢ·ᚠᛋ·ᛒᚱᚾ·ᚦᛁᚾᛋ·ᚦᛋ·ᚱᛁᛊᛏ·
ᚦᚾᚾᛋᚾ·ᛊᛏᛋᚠ·ᛁ·ᛚᚱᚠᛋ·ᚦᚾᚱ·

Prayer Stave

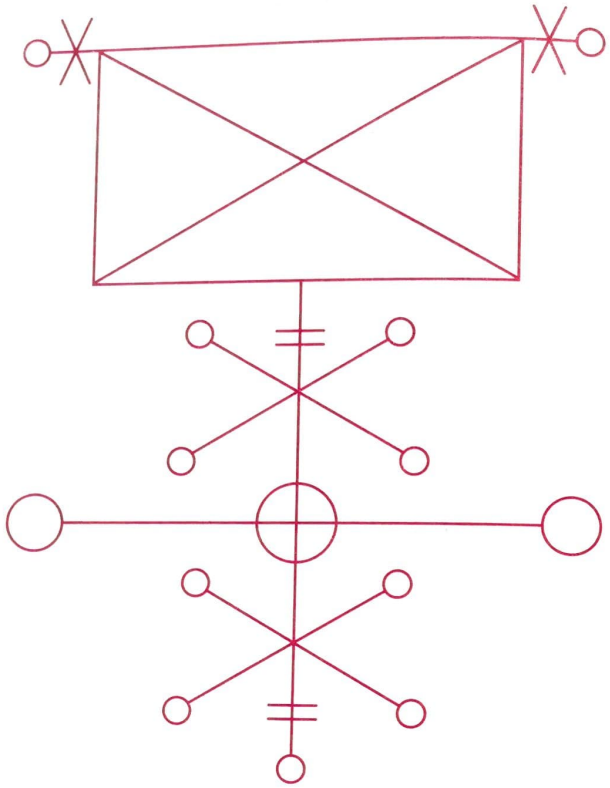
If you wish to receive what you ask for, cut this stave into your palm.



ᚦᚱᛋᚢᚴᛊᛏᛋᚠᚢᚱ
ᚱᛁᛊᛏ·ᚦᚾᚾᚾᛋᚾ·ᛊᛏᛋᚠ·ᛋ·ᚼᚱᛁᛊᚾᛁᚴ·ᛁᚦᛋ·
ᚱᛋᚢᚦᚴᚱᚾᚾᛁ·ᚠᚴ·ᛘᚢᚾᚾᛏᚢ·ᚦᛋ·ᛊᚾᛋ·ᚦᚱᛋᚢᚴᚴᛁᚾᚾ·

Ghost Stave

Carve this stave on scrub oak or on Norway spruce, and you will see the ghost.



ᛋᛏᛁᚠᚢᚱ · ᛏᛁᛚ · ᛁᚦ · ᚢᚾᚴᛁᛅ · ᚢᛒᛒ · ᛉᚾᚦ
ᚱᚾᚴᛅ · ᚢᛏ · ᛁᛚᛚᛅ · ᛅᚾᚦᛅ · ᚠᚴ · ᚴᚱᛉᛅ · ᚾᛁᚦᚢᚱ · ᚦᚱᛅᚢᚠ ·
ᚱᛁᛋᛏᛁᛋᛏ · ᛅ · ᚼᚠᚴᚢᚦᚴᚾᚦᚢᚱ · ᛁᚠ · ᚼᚱᚴᛋᛋᛁ · ᛉᚾᚦ ·
ᛋᚾᛋᛒᚴᚱᚦᛁ · ᚠᚴ · ᚱᚾᚴᛋᛒᚴᚱᚦᛁ · ᚠᚴ · ᛉᛅᚾᚾᛋᛒᚴᚱᚦᛁ · ᛏᛁᛚ ·
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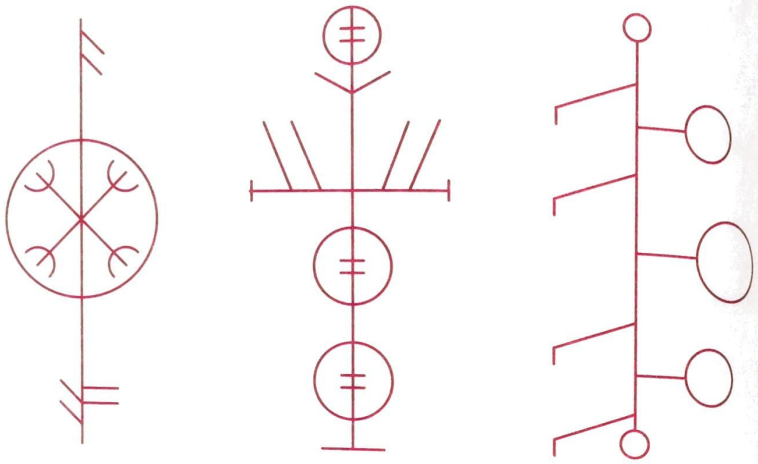
ᛦᚴᛁᚱ · ᛋᛏᛁᚠᚾᚢᛉ · ᚦᛅ · ᛒᚱᚢᚴᛅ · ᛋᚴᛅᛚ ·

Stave to Raise the Dead, Exorcise Evil Spirits, or Lay a Ghost

Inscribe on the scalp of a horse, using a mixture of seal blood, fox blood, and human blood. Recite this verse over the stave when you wish to use it:

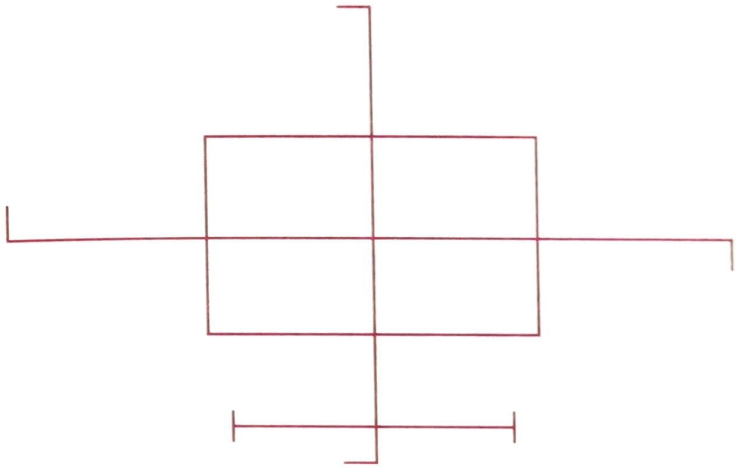
Thick blood, fighters grow weary.
The nation endures centuries of hardship,
great destruction, men die,
wealth is lost, the destitute are shunned.
Perilous ruin the people dread,
storm upon storm, plagued by misery,
heavy remorse, relentless warfare.
An evil stir haunts the world.



ᛋᛏᛁᚠᛁᚱ · ᛏᛁᚨ · ᛁᚦ · ᚠᛁᛋᚴᛁ · ᚢᚾᚨ
ᚦᚾᛋᛋᛁᚱ · ᚠᛁᛋᚴᛁᛋᛏᛁᚠᛁᚱ · ᛋᚴᚢᚾᚢ · ᚱᛁᛋᛏᛁᚱ · ᛁ · ᚴᛁᚨᚠᛁᛋᚴᛁᚾᚾ ·
ᚾᚦᚢᚱ · ᛋᛁᛁᚨᚠᛁ · ᚽᚾᚴᚢᚱᚨᚾᚦᚦᚢᚾᛏᛁ ·

Staves for Fishing Well

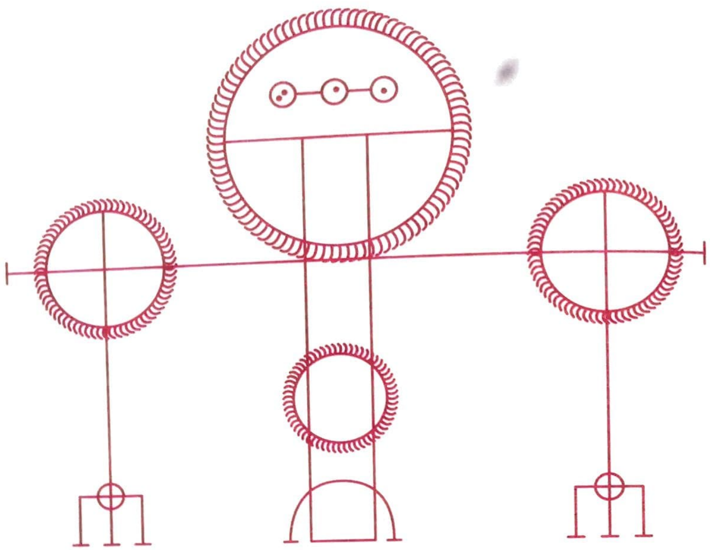
Inscribe these fishing staves on calfskin or on the hook-sinker itself.



ᚨᚢᚴᚴᚢ ᛤᚱᛁᚾᚴᚢᚱ
ᚱᛁᛋᛏᚢᚱ · ᚢᚱ · ᛉᛁᚾᚾᛋᛒᚨᚱᚦᛁ · ᛁ · ᚾᛁᚴ · ᚢᚾᚱ · ᚦᚾᛋᛋᛁ ·
ᛋᛏᛁᚠᚱ · ᛁᚨᚨᚢ ᛉ · ᚽᚾᚦᚢ ᛉ ·

Luck Ring

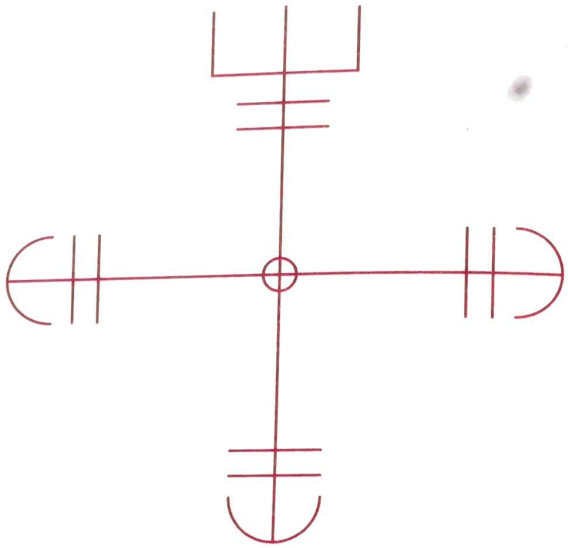
Carved with human blood on oak, this stave protects against evil spirits.



Lesser Circle of Protection

A very good protective stave. Carve on the fleshy side of the hide of a russet bitch, and color with blood from a black tomcat that has been killed beneath a full moon. It is a good talisman against revenants, sendings, and sorcery. It is useful to recite the following: "May help come to me from the earth, victory from the sun, bliss from the moon, support from the stars, and strength from the angels of the Lord." But if you wish to expel a ghost flashing with fire or a devil, you should spit, splash lant at it, and hold out the hide with the stave, saying the following:

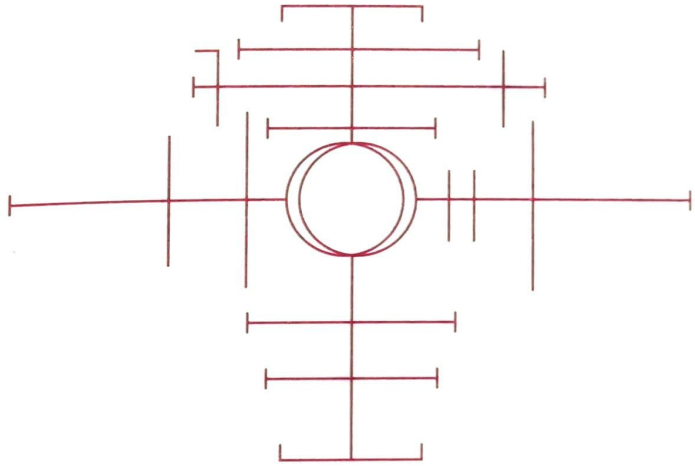
> Away with the wind send the evil spirit
> vivid wishes to perturb his obstinacy;
> may the magic's powerful fire his flesh
> shrink, may he feel the pain and burn inside.
> May the arrow pierce the dolt's ears,
> the bitter poison, may the shot bite him,
> may he be filled with foul cysts
> may sudden death destroy the oaf.



ᚠᛁᛅᚱᛋᛒᚼᚴᛁᚢᛋᛏᛅᚠᚢᚱ
ᛅᚦ · ᚠᚼ · ᚢᚼᚱᚦᛁ · ᛋᛒᛅᚴᛏ · ᛏᛅᚴ · ᚼᛁᚾᛁᚱ · ᚱᚴ · ᚢᛁᚦᛁᚱ ·
ᛋᚼᛘ · ᚢᚼᚴᛋ · ᛘᚱᛏᛁ · ᛅᚢᛋᛏᚱᛁ · ᚦᛅ · ᛋᚱᚱ · ᚴᚼᛘᚢᚱ · ᚢᛒᛒ ·
ᚱᚴ · ᚱᛁᛋᛏ · ᚦᛅᚱ · ᛅ · ᚦᚼᚾᚾᛅᚾ · ᛋᛏᛅᚴ · ᚱᚴ · ᚢᛅᛏᛏᚢ · ᚴᚼᚦ ·
ᚴᛅᚼᚴᛅ · ᛦᚴᛁᚱ · ᛅ · ᛋᚢᛘᚱᚢᛘ · ᚾᚾ · ᚢᚾᚦᛁᚱ · ᛅ · ᚢᚼᛏᚱᚢᛘ ·

Stave to Calm Sheep

For calming sheep. When the sun rises, take juniper and willow that grows facing the east and carve this stave on it, and let the sheep walk over it in the summers and under it in the winters.



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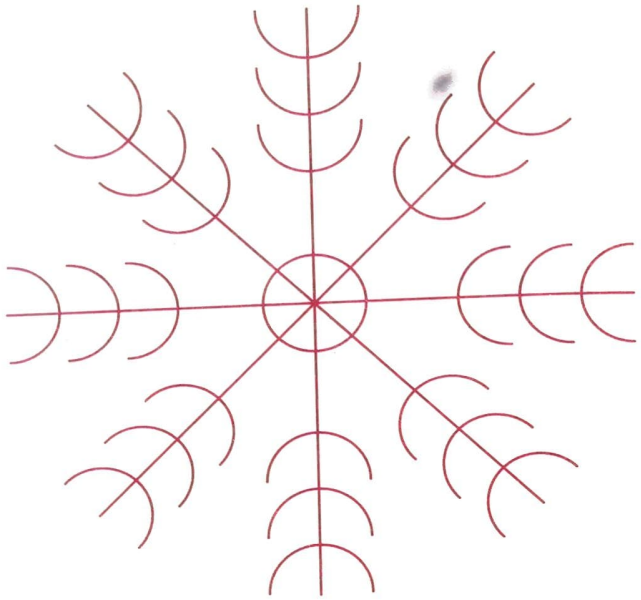
Stefnir's Rotas Cross

Inscribe this cross on lignite and color the grooves with blood, then carve this verse around the stave with speech-runes, and it can be of great help:

Jesus' bloody death, and torment,
that saves us from destruction,
I place between me and thee,
spirit of the power of darkness.



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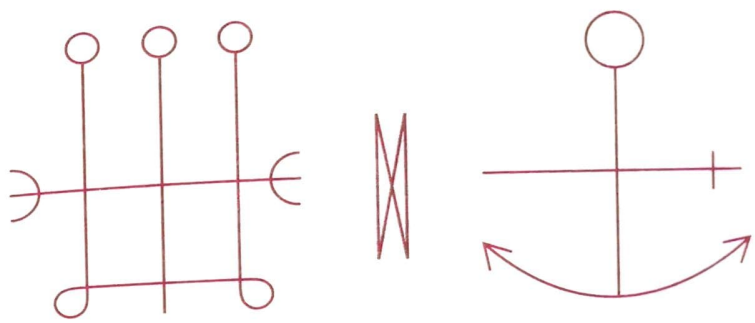
Rotas Cross

Excellent protective stave. To be used with the same formula as the previous stave.



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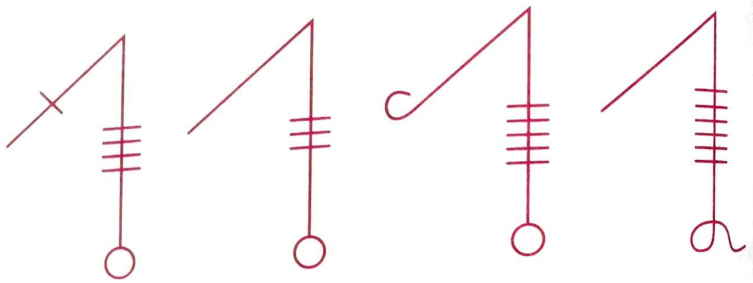
Sleep-Thorn

Carve on oak and color the grooves with your own blood, and then place it in secret on the crown of a man's head.



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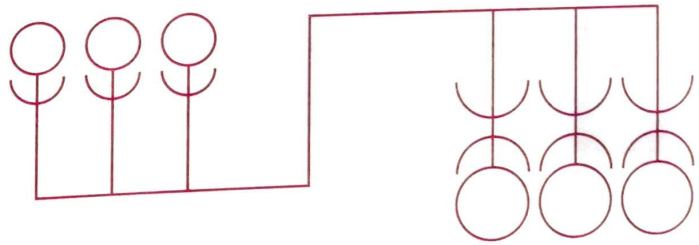
Sleep-Thorn

Same formula as the previous stave.



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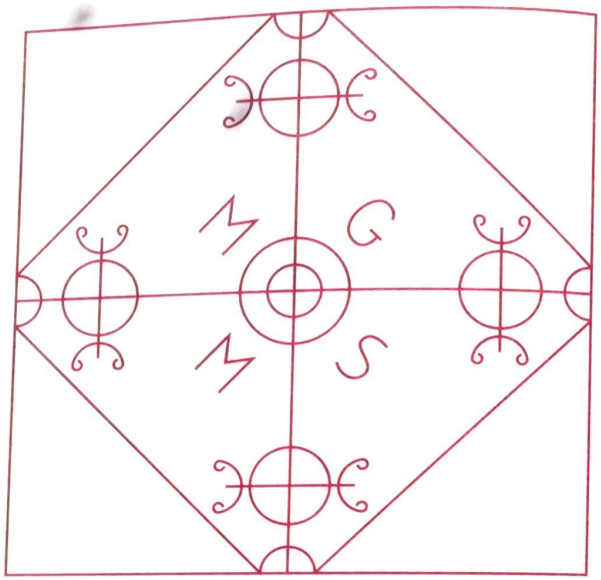
Stave Against Your Enemy

If your enemy disputes with you, carry this stave in your left hand.



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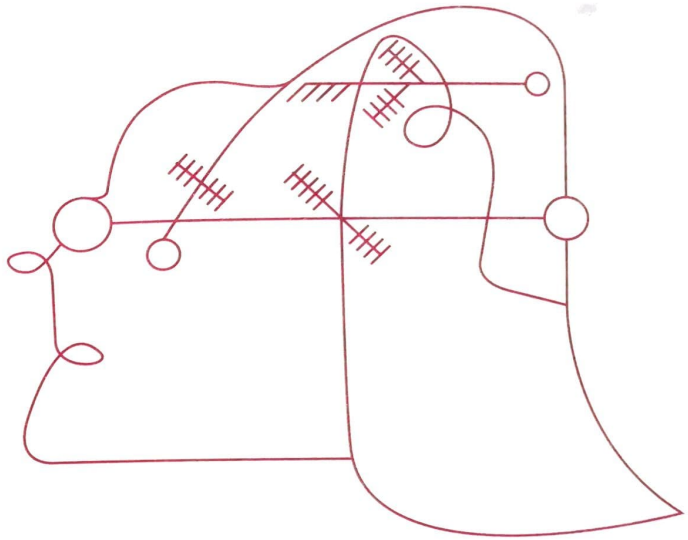
Washbasin Stave

This is the ancient Washbasin Stave, which has a Þórr's Head.



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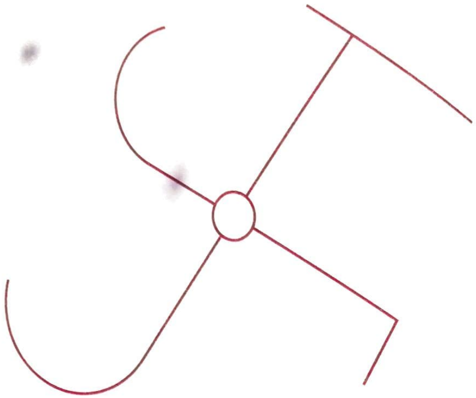
Cranium

This is Þórr's Eye and Cranium.



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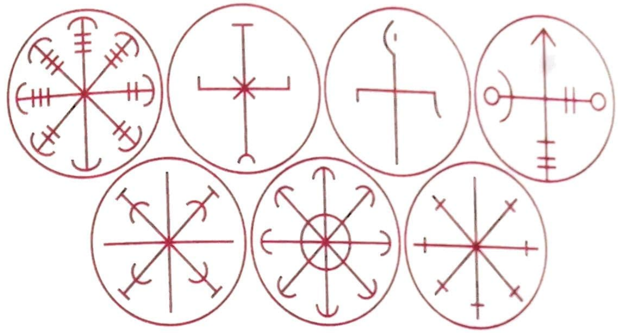
Þórr's Hammer

One of the most powerful talismans there is, for every type of magic. For instance, with a Þórr's Hammer, you may discover who has stolen from you if something of yours has gone missing. For this hammer, you are to have church-bell copper, stolen thrice. The hammer is to be tempered in human blood on Whitsunday, between the reading of the Epistle and the Gospel. A spike must be forged of the same material as the hammer. You are to jab the hammer's head with the spike and say: "I drive it into the eye of Vígfaðir, I drive it into the eye of Valfaðir, I drive it into the eye of Ásaþórr". The thief will then feel pain in his eyes, if he does not return what he stole. If this procedure is repeated, the thief will lose one eye, and if it proves necessary to perform the procedure a third time, he will lose his other eye as well. There is another procedure: steal a copper bell from a church between the reading of the Epistle and the Gospel, and from it make a hammer. When you wish to know who has stolen from you, take a sheet of paper and draw upon it at least one human eye, but best would be to draw the entire head with both eyes, using your own blood (see the previous stave: Cranium). On the other side of the paper, the appropriate magical stave is to be drawn. Next, a steel stylus is to be placed on one of the eyes, and the other end struck with the Þórr's Hammer, saying at the same time: "I bring pain to the eye (or: I knock out the eye) of the man who stole from me." The thief will then lose one of his eyes, or both, if he does not give himself up first.



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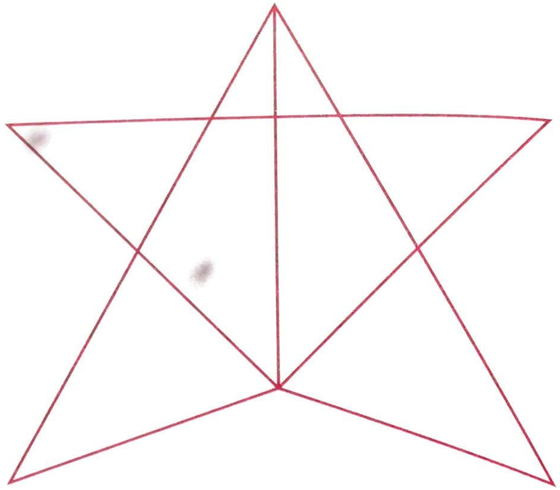
Staves Against Stefnivargar and Animal Bites

Carve this talisman on so-called "killer oak" and place it, with an incantation, beneath a doorpost, so that your livestock walk over it. Walk three times clockwise and three times counterclockwise around your foreland on the first day of the new moon, fasting, and all alone, and have the wind blowing in the direction of the fox. Recite this magic spell and incantation: "I summon you by name, fox, you who destroy my sheep. You shall leave this land for the little islet named Oddbjarnarsker. I forbid you my sheep and slopes, land and cliffs to their furthest boundaries, if you do not leave before the next meeting-day has passed and you mean to stay in my foreland. I invoke the entire ecliptic, wind, fire, snow, water, hail, men, beasts, mice, and ravens and all that was created in the beginning. May these display to you evil and savage fury and all the worst that they are capable of doing. I invoke Þórr and Óðinn and elves and giants and devils full of wiles and the worst of trolls; these I demand by the hell-hound whose name is Adversary. May you never have peace on earth, throughout the worldly habitations, if you do not heed my commands. May God in Heaven be vexed with all of those whom I again invoke, if, within eight days, they do not begin to add to your misfortune. I will then deliver them to eternal torment. And to your damnation, these words: Þeckr. Fjölnir. Þundr. Freyr. Þrumr. Fengr. Ora Pro Nobis."



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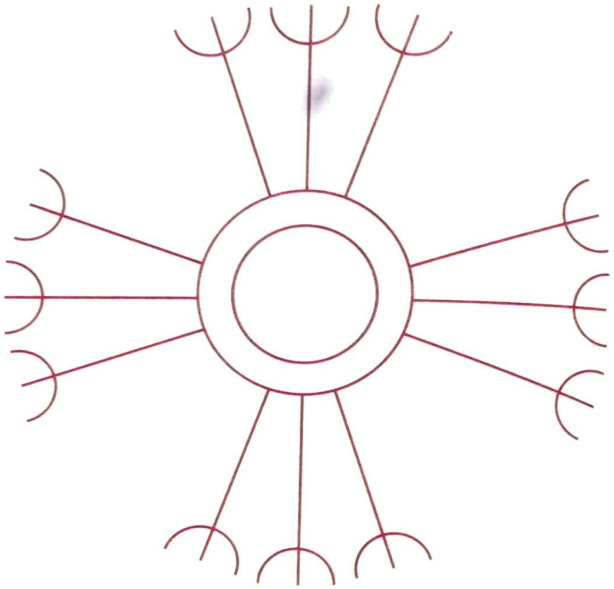
Butter Knot

Marked on butter, and if it is Tilberi-butter or Snakkur-cake, it will coagulate until it looks half-curdled, or like froth. The Butter Knot may be marked on silver, and is an excellent defense against evil harassment, whether you keep it with you or use it as a projectile. The word "tilberi" means one who brings something to you, while the original meaning of "snakkur" is a weaver's spindle. The former name is derived from the action, and the latter from the appearance. To create a tilberi, a woman must steal a rib from a dead man in a churchyard on Whitsunday morning, then wrap it in gray sheep's wool or yarn that she steals elsewhere, or else she may pluck fluff from the withers of a newly sheared sheep owned by a poor widow, and wrap it around the rib until it resembles a skein of wool, then let it lie for a time between her breasts. Following this preparation, she must go thrice to Communion, and at each sip of wine that she takes, let some of the wine wet the material for the tilberi (she may even do this with both the bread and wine) by spitting it into her bosom and into the mouth of the tilberi. Some say this needs to be done only with one end of the tilberi, but most say with both ends. The first time the woman wets the tilberi with wine, it will lie stock-still, but the second time, it will move, and the third time that she spits wine on it, it will be fully animated, and so lively

that it will try to spring from her bosom. The woman must then be on her guard against the tilberi being seen. The prescribed punishment for a woman discovered with a tilberi in her possession was to be burned with the tilberi on her, or drowned; such an evil, ungodly practice this was considered to be. But it was not considered irrefutable proof unless the tilberi was chased beneath the woman's skirt, and then the skirt was either tied to her or sewn up below the tilberi, and both of them dispensed with like that. After the tilberi has been fully animated in the way now described, the woman can no longer tolerate having it at her breast; she then draws blood from her inner thigh, leaving a little lappet, whence she lets the tilberi suckle. There it lives, feeding on the woman's blood whenever it is at home. Tilberi-mothers can be recognized by how they walk with a limp and have a blood-red bump, like a nipple, on their inner thigh. Yet tilberi-mothers would also keep them in empty tubs or barrels in the pantry, at least sometimes. When a tilberi-mother has a baby and there is milk in her breasts, it will try to get at them. Her life will be in grave danger if it manages to suckle at her breast, because it will suckle her to death.

A tilberi can be used for suckling others' ewes and cows at pasture; it then returns at milking-time to its mother's pantry window, as she is churning the butter. Tilberi-mothers arrange it so that the butter-churn stands, as it is being churned, right underneath the pantry window. When the tilberi comes to the pantry window, it calls in and says, "Full belly, bóa," or "Off with the churn-lid, móa." The woman then takes the lid off the churn, and says: "Cast it up, dear son," or "Spew in the churn, my boy," while other tilberi-mothers say: "Let it loose, son." The tilberi then regurgitates all that it has suckled into its mother's butter-churn. The butter that is made from tilberi-vomit is called "tilberi-butter," but if you inscribe an image called a "Butter Knot" on it, it bursts into small pieces, until nothing is left of it but what looks like tiny flakes of curdled milk, or else it coagulates into froth.

A tilberi could be used for more than just suckling milch-cows or stealing milk. It could also be made to steal wool, and it would wrap the wool around itself. When a tilberi-mother grows old and tired, the tilberi pesters her so much that she can no longer tolerate letting it suckle through her thigh-nipple; she then sends it up to the mountains and orders it to gather lamb droppings from three pastures, which it does with excessive gusto, wanting to do everything it can to return home to its mother as soon as possible, without giving a second thought to overworking itself. As proof of this practice, people have pointed to the not-uncommon discovery of human ribs next to piles of lamb droppings up in the highland pastures. A tilberi can be extremely quick, dashing over hillocks and slopes. They appear to roll like clews or bundles wool, or else they somersault along, end over end. Stories are told of how men have ridden them down, yet only on exceptionally swift horses. A tilberi may be killed by shooting it with a silver button marked with a Butter Knot. Otherwise the shot will be ineffective.



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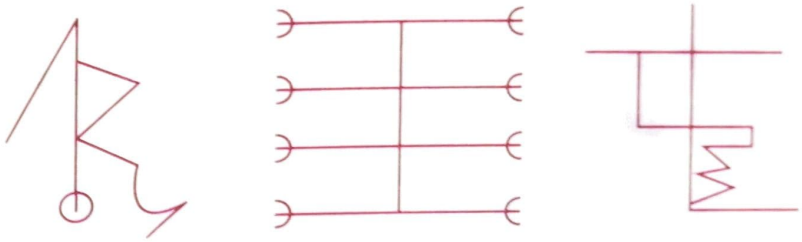
Stave Against Animal Bites

For animal bites, clip this stave on the forehead of one of your wethers.



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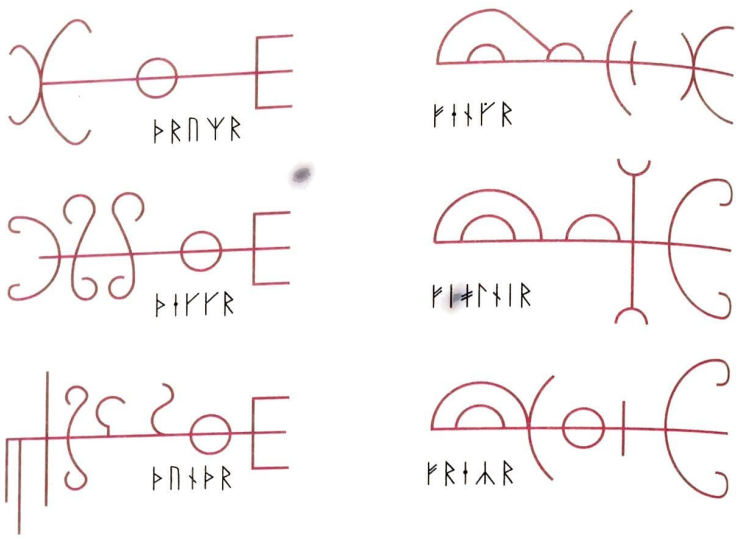
Against Animal Bites

Herd your sheep into the shed, and then take one wether, neither the oldest nor the youngest, and bleed it with a knife. Carve this stave on killer oak and color it with the blood, and then tie it to the wether and rattle off a spell over it.



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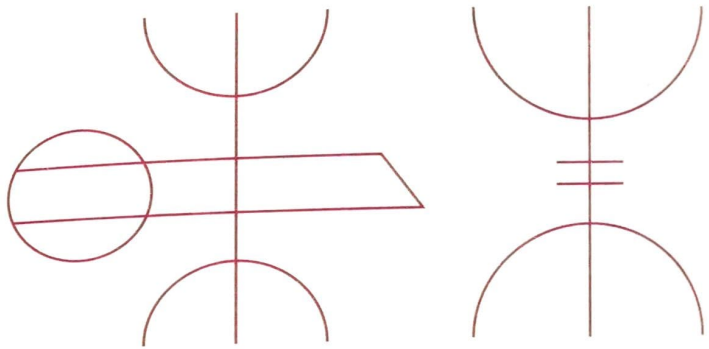
Against Stefnivargar, both Foxes and Mice

Carve these staves with dog's blood on a fox pelt, and walk clockwise and counterclockwise over the hills and high verges of your farmland. Recite spells and invocations until all the noxious creatures have been gathered together. Then bind them and kill them with this exorcistic verse:

A poetic ode I recite,
utterly to befuddle the fox-snouted
sharply biting sheep-ogre
exorcism in a ditty,
racked, scorched, scourged,
black-shrouded, deprived of peace
rotted into rigor, put entirely to sleep,
driven out, scattered over the earth,
frightened, deprived of life's bliss,
destitute of all the world's charms,
exiled, damaged,
may it dwindle into dust, be left dead.
I let my prayer subside.

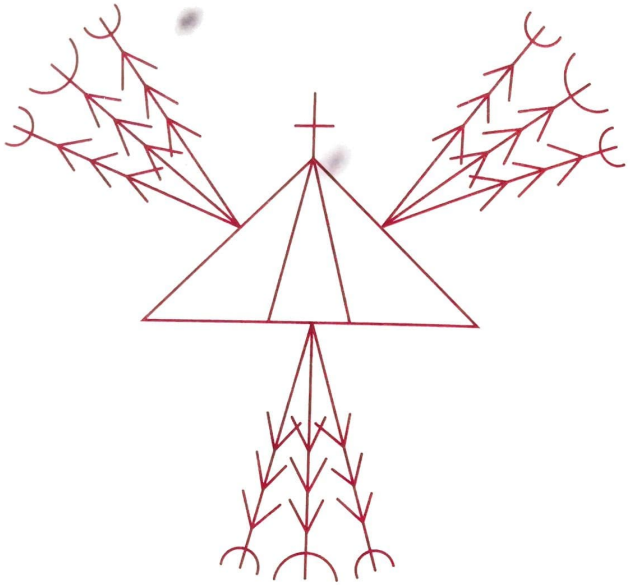
Runes in the stave: Þrumr, Fengr, Þekkr, Fjölnir, Þundr, Freyr



ᛊᚨᚾᛏᚢᛊᚾᚨᚱᛁᚱ
ᛊᛏᚨᚱᛁ · ᚦᚾᛊᛊᚨ · ᛊᚴᚨᛚᛏ · ᚱᛁᛊᛏᚨ · ᚨ · ᚠᚱᚴᚼᛏᚢᛁᚾᚾ · ᚾᚴᚱᛁ · ᚫᚴ ·
ᛒᚾᚱᚨ · ᛁ · ᚦᚨ · ᛒᛚᚠᚼᚦ · ᚢᚱ · ᚢᛁᚴᚾᛏᚦ · ᚨ · ᚢᛁᚾᛊᛏᚢᚱᛁ · ᛏᚾᚦᛁ ·

Reaping Staves

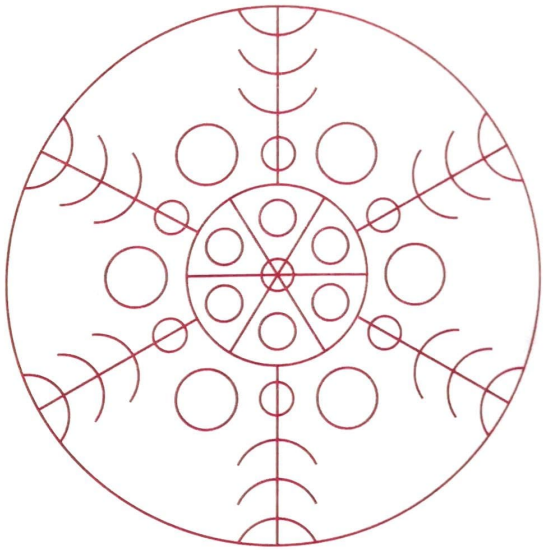
These staves are to be carved on the upper nib of a scythe, and colored with blood from a radial artery of the left hand.



ᚱᚨᛏᛁᛋᚴᚱᚨᛋᛋ · ᚾᛁᚱᛁᚴᛋ · ᛁᛁᚱᚨᛚᛋ · ᛟᛁᚾᚾ · ᛉᚾᛁᚱᛁ
ᚱᚨᛏᛁᛋᚴᚱᚨᛋᛋ · ᚾᛁᚱᛁᚴᛋ · ᛉᚾᛁᚱᛁ · ᛋᚴᛁᚠ · ᚱᛁᛋᛏᛁ · ᛁ ·
ᚾᛁᚴ · ᚨᚴ · ᛒᚾᚱᛁ · ᛁ · ᛟᛁᛁᚾ · ᛒᚠᚨᚦ · ᚢᚱ · ᚢᛁᚾᛋᛏᚱᛁ ·
ᚢᛁᛋᛁᚠᛁᚾᚴᚱᛁ · ᚨᚴ · ᛉᚾᛋᛋᚢᚢᛁᚾᛁ · ᛋᛁᛉᛒᛚᛟᚾᚾᛁᚢᚦᚢ · ᚨᚴ ·
ᛉᚢᚾ · ᚦᛁ · ᚾᚴᚴᛁ · ᛁᚨᚨᛏ · ᛁᚦ · ᚦᚾᚱ · ᚴᚨᛉᛁ ·

Greater Rotas Cross of Earl Eiríkur

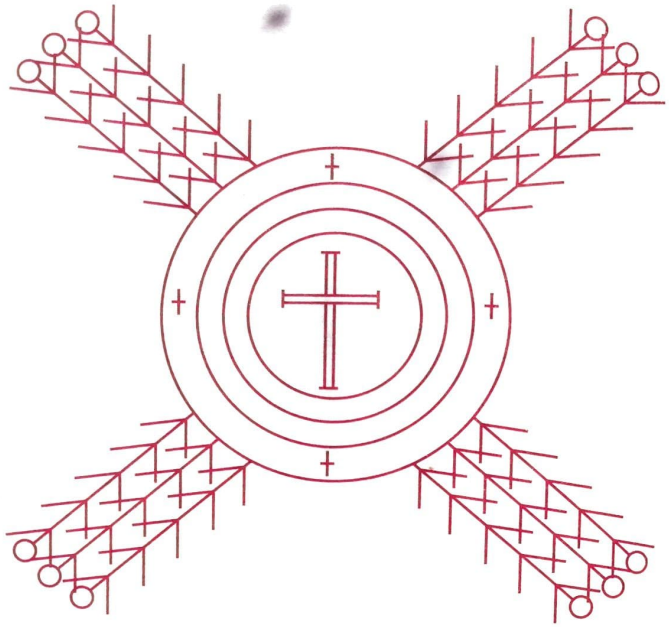
Carve the Greater Rotas Cross of Earl Eiríkur on oak and color it with a mixture of blood from the left index finger and sacramental wine, and no evil will beset you.



ᚱᚨᛏᛁᛋᚴᚱᚨᛋᛋ · ᚾᛁᚱᛁᚴᛋ · ᛁᛁᚱᚨᛚᛋ · ᛟᛁᚾᚾ · ᛉᛁᚾᚾᛁ
ᚱᚨᛏᛁᛋᚴᚱᚨᛋᛋ · ᚾᛁᚱᛁᚴᛋ · ᛁᛁᚱᚨᛚᛋ · ᛟᛁᚾᚾ · ᛉᛁᚾᚾᛁ · ᛋᚴᛁᚠ ·
ᚱᛁᛋᛏᛁ · ᛁ · ᚾᛁᚴ · ᚨᚴ · ᛒᚾᚱᛁ · ᛒᚠᚨᚦ · ᛁ · ᛋᚴᚢᚱᚦᛁᚾᚾ · ᚢᚱ ·
ᛟᚾᚴᚱᛁ · ᛒᛁᚱᛋᛏᚾᚦᚦᛁᚾᚾᛁ · ᚨᚴ · ᚢᛁᚾᛋᛏᚱᛁ · ᚴᚱᚾᚦᛁᚱᛁᚾᚴᚱᛁ ·

Lesser Rotas Cross of Earl Eiríkur

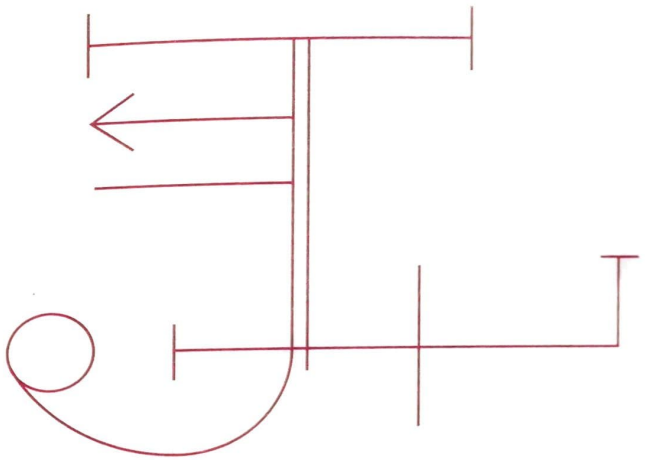
The Lesser Rotas Cross of Earl Eiríkur is to be carved on oak, and the grooves colored with blood from the right mammary vein and left ring-finger.



ᚱᚨᛏᛅᛋᚴᚱᚨᛋᛋ · ᛒᚱᚢᛋᛏᛋᛁᚢᛋ · ᚦᛅᚢᚴᛒᚱᛅᚢᚦᛅᚱ
ᚦᚢᚢᛅᚢ · ᛋᛏᛅᚠ · ᛋᚴᛅᚱ · ᚱᛁᛋᛏᛅ · ᛅ · ᚼᛁᚴ · ᚨᚴ · ᛒᚢᚱᛅ ·
ᛁ · ᛋᚴᚱᚢᚱᚦᛁᚢᚢ · ᛒᚱᛁᚨᛋᛏᚢᚦᛅᚱᛒᚱᚢᚦᚱᚨ · ᚨᚴ · ᛘᚢᛋᛋᚢᚢᛁᚢ ·
ᚨᚴ · ᚢᚢᚱ · ᚼᛅᚢᚢ · ᛁᚨᚱᚢ ·

Rotas Cross of Þangbrandur the Priest

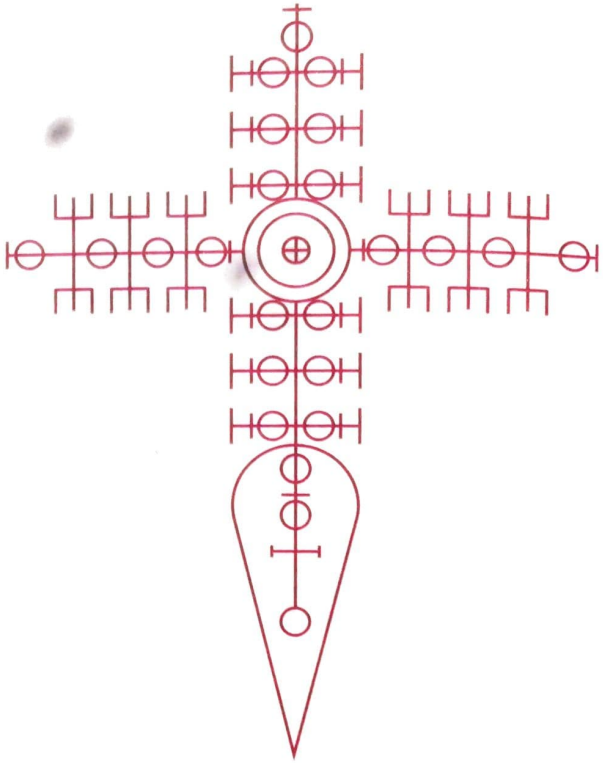
This stave is to be carved in oak, and the grooves colored with a mixture of blood from the mammary vein and sacramental wine, and it will guard against evil.



ᛘᛁᛋᛋᛦᚴᚢᛁᚢᚴᛅᛋᛏᛅᚠᚢᚱᛁᚢᚢ · ᚨᚦᛁᚢᚢ
ᚦᚢᛏᛏᛅ · ᚢᚱ · ᛘᛁᛋᛋᛦᚴᚢᛁᚢᚴᛅᛋᛏᛅᚠᚢᚱᛁᚢᚢ · ᚨᚦᛁᚢᚢ ·
ᛋᚢᛘ · ᚼᚢᚱ · ᚴᛅᚢᚢ · ᛒᚱᚢᚴᛅ · ᚠᛅᛏᚢᚱ · ᚼᛁᚴᛁᚢ ·
ᚴᚢᚦᚦᚨᚱᛏᛏᛅ ·

Delusion Stave Óðinn

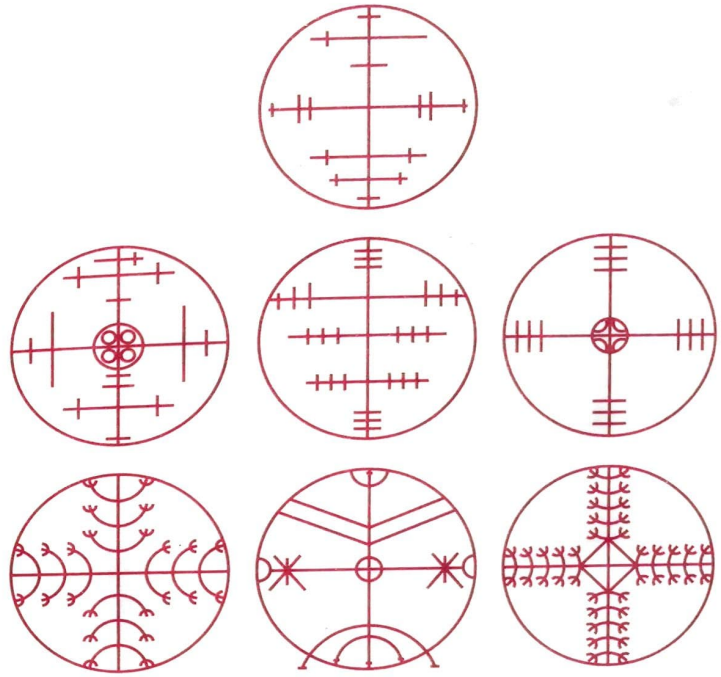
This is the Delusion Stave Óðinn, which may be used at will.



ᚱᚨᛏᚨᛋᚨᚱᚨᛋᛋ · ᚨ ᚹᚨᚠᛋ · ᛏᚱᛦᚠᚠᚢᚨᛋᚨᚾᚨᚱ
ᚦᚾᚾᚾᚨᚾ · ᚱᚨᛏᚨᛋᚨᚱᚨᛋᛋ · ᛋᚠᚨᚨᚹ · ᚱᚨᛋᛏᚨ · ᚨ ·
ᚾᛁᚠᚨᚱᛋᛒᚨᚨᚦ · ᚨᚠ · ᛒᚾᚱᚨ · ᛁ · ᚼᚨᚾᚾ · ᛉᚨᚾᚾᛋᛒᚨᚨᚦ · ᚨᚠ ·
ᛉᚾᛋᛋᚢᚢᚾᚾ · ᛏᛁᚨ · ᛋᚨᛉᚨᚾᚾᛋ · ᛒᚨᚨᚦᛁᚦ · ᛋᚠᚨᚨᚹ · ᚢᚾᚱᚨ · ᚢᚱ ·
ᚢᛁᛋᛁᚠᚨᚾᚠᚱᚨᛁ · ᚨ · ᚼᚾᚠᚱᚨᛁ · ᚼᚾᚾᚦᛁ · ᚨᚠ · ᛉᚾᛋᛋᚢᚢᚾᚾᛁᚦ ·
ᚼᚾᚨᚠ ᚨᚦ · ᚨᚾᚾᚨᚱᛋ · ᚼᚱᛁᚠᚢᚱ · ᚦᚨᚦ · ᚾᚠᚠᛁ ·

Rotas Cross of Ólafur Tryggvason

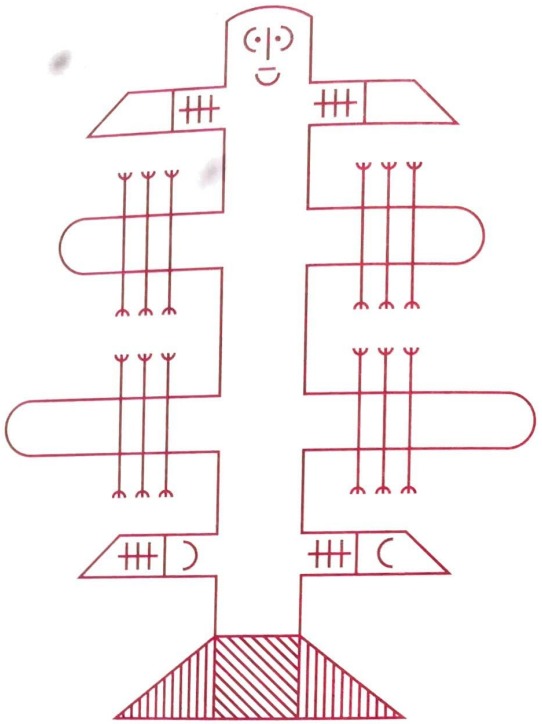
This Rotas cross is to be carved onto an oaken tablet and colored with a mixture of human blood and sacramental wine. The blood is to be from the index finger of the right hand and the sacramental wine blessed, otherwise it will be ineffective.



ᚱᚨᛏᚨᛋᚨᚱᚨᛋᛋᚨᚱ

Rotas Crosses

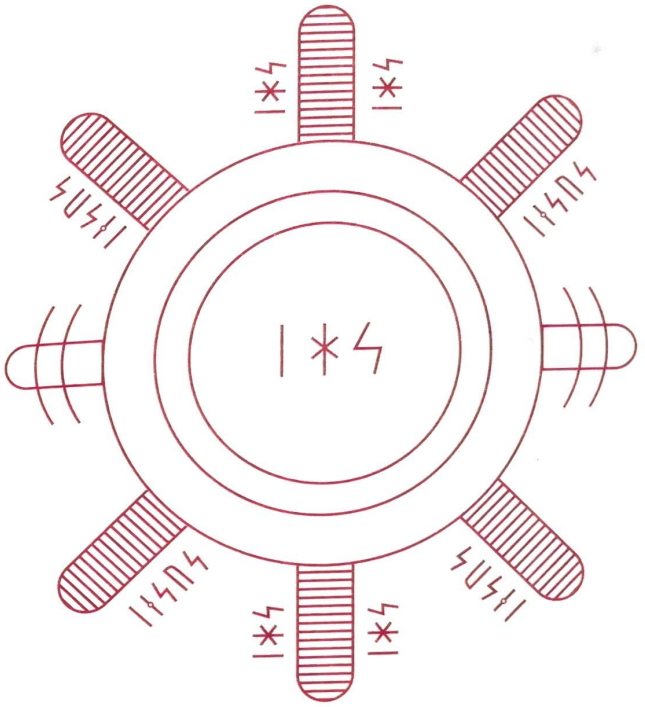
These are all Rotas crosses, like the previous crosses. In general, these crosses are named roods or crucifixes, but the original name for them is "Rotas cross." "Rotas" is the name "Sator" read backwards, from the renowned magical table Satorarepo. All Rotas crosses are protectors, and the more you use, the more effective they are.



ᚱᚨᛏᚨᛊᚲᚱᛟᛊᛊ
ᛉᚨᛏ · ᚠᚨᚨᚦᚱᛁ · ᚨᚠ · ᛁᚨᚢᚢᛉ · ᚼᚾᚦᚢᛉ ·

Rotas Cross

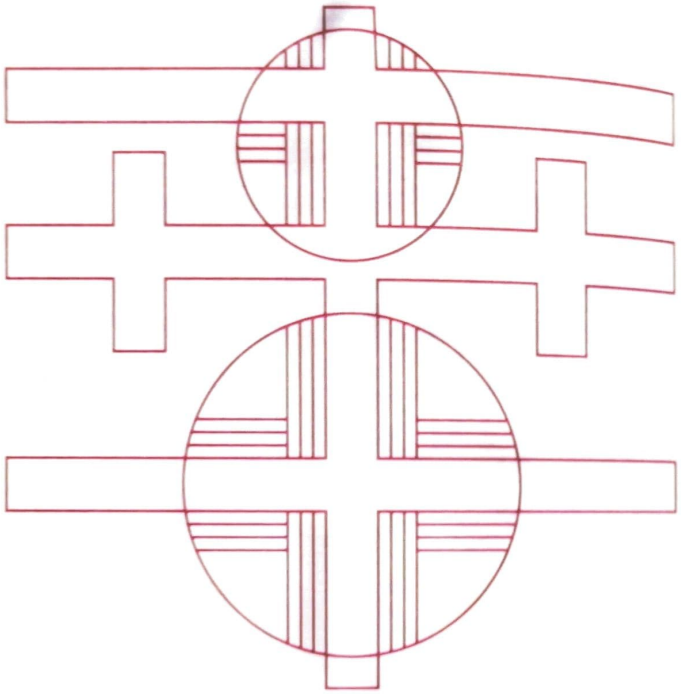
Against sorcery and evil spirits.



ᚱᚨᛏᚨᛊᚲᚱᛟᛊᛊ
ᚱᚨᛏᚨᛊᚲᚱᛟᛊᛊ · ᚦᚾᚾᚾᚨᚾ · ᛊᚲᚨᚢ · ᛋᚨᚠᚨ · ᛊᛏᚨᚱᚨᚾ · ᚨᚠ ·
ᛒᚾᚱᚨ · ᚨ · ᛋᚢᚨᛁᚱᚠᚢᚨ · ᛊᚾᚱ · ᛉᚨᚱᛏ · ᚨᚱᚨᚠᛏᚼᚾᚦᚢᛉ ·

Rotas Cross

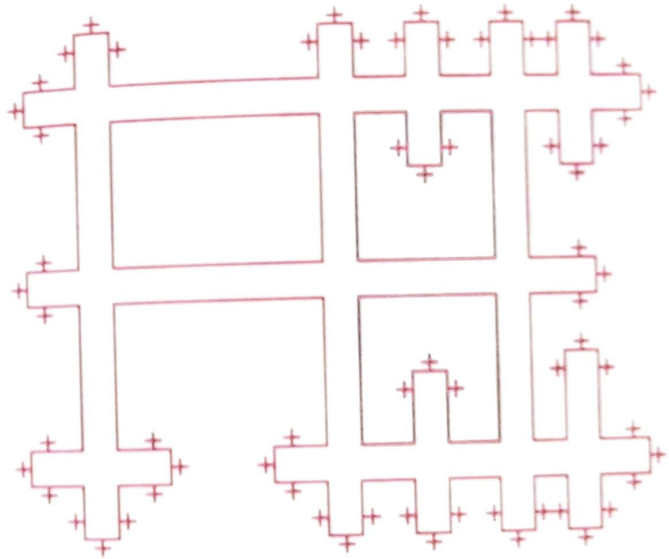
This Rotas cross should be large, and worn on the crown of the head as a defense against ethereal spirits.



ᚱᚨᛏᛟᛋᚲᚱᛟᛋᛋ
ᛋᛅ · ᛒᛁᛋᛏᛁ · ᚦᛁᚲᚴᛁᛋᚦᚨᛘᚢᚱ ·

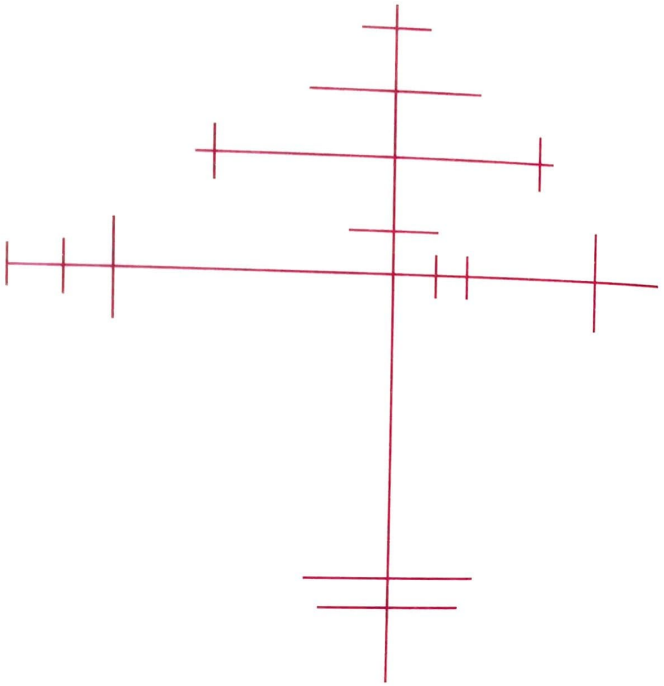
Rotas Cross

The best medicine.



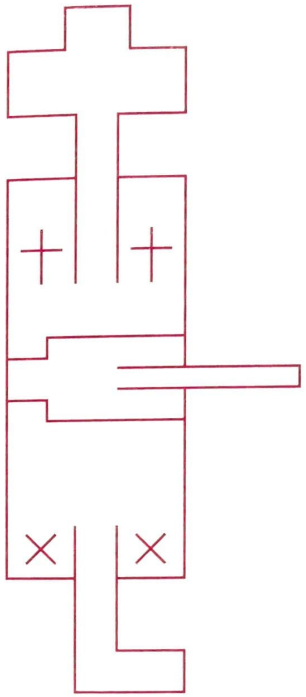
ᚱᚨᛏᛟᛋᚲᚱᛟᛋᛋ
ᚨᚢᚴᚨ · ᚴᚱᚢᚾᚴᚨ · ᚼᛁᛚᛘ ᛅ ·

Rotas Cross of King Ólafur the Saint



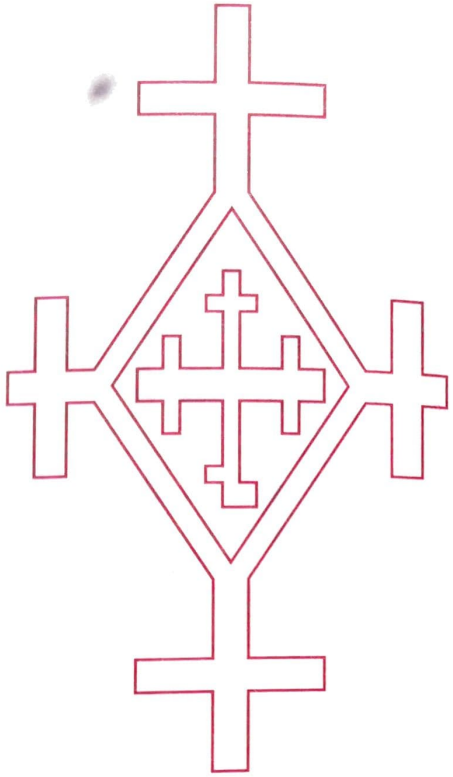
ᚱᚨᛏᛟᛊ ᚲᚱᛟᛊᛊ

Rotas Cross



ᚢᚢᚴᚢᚮᚾᛏᚢᛏᚢᚱ · ᛊᚾᛏᛉᚢᚾᚦᚨᚱ · ᚴᚱᚨᚦᚨ

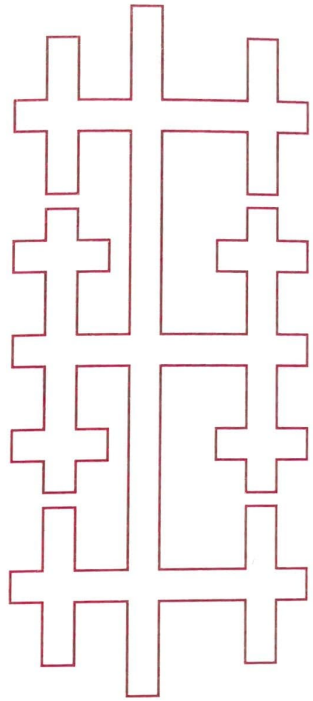
Good-Luck Knot of Sæmundur the Wise



ᚱᚨᛏᚨᛋᚲᚱᚨᛋᛋ
ᚱᚨᛏᚨᛋᚲᚱᚨᛋᛋ · ᚦᚾᚾᚾᚨᚾ · ᛒᚨᚱᚢ · ᛇᚾᚾᛁᚱ ·
ᚠᛇᛉᛚᚢ · ᚠᚱᚱᚠᚾᚦᚢᚱ · ᚢᚲᚲᚨᚱ ·

Rotas Cross

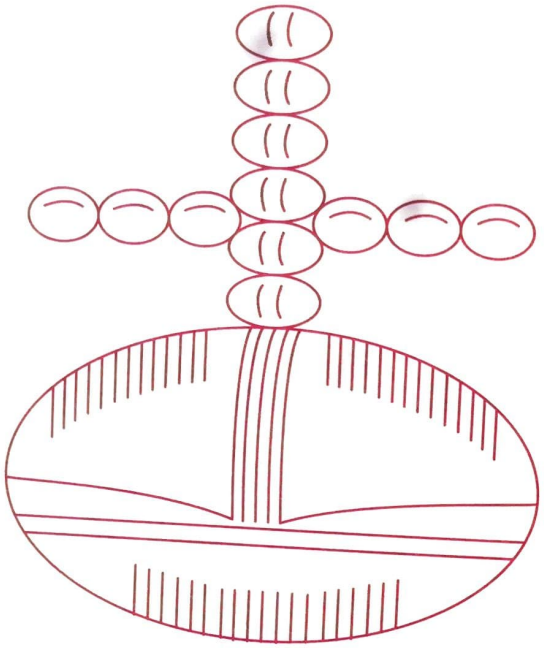
This Rotas cross was borne by our old ancestors.



ᚱᚨᛏᚨᛋᚲᚱᚨᛋᛋ
ᛒᚾᚱ · ᚨ · ᚦᚾᚱ · ᚦᚾᚾᚾᚨᚾ · ᛋᛏᚨᚠ · ᛉᚨᛏ · ᚽᚲᚲᚢ · ᛁᚲᚲᚢ · ᛋᚲᚱᚾᚠᚨ ·
ᚾᚨᚠᚾ · ᚨᚢᛁᚾᚨᚱ · ᚦᛁᚾᛋ · ᛁ · ᚦᛁᛏᛏ · ᛇᚽᚠᚢᚦᚦᚠᚨᛏ · ᛉᚾᚦ · ᛒᚲᚲᚦᛁ ·
ᚦᛁᚾᚢ · ᚦᚨ · ᛉᚢᚾᚾ · ᛇᚨᚾᚾ · ᛇᚨᚠᚨ · ᚨᛏᛏᚨ · ᚨᚠ · ᚦᚾᚱ ·

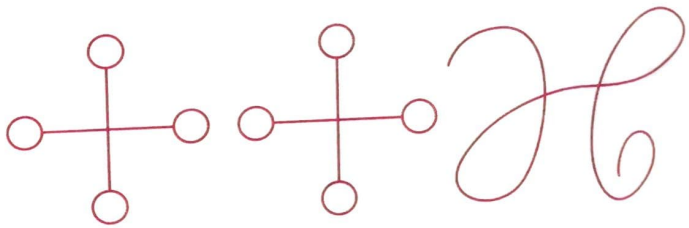
Rotas Cross

Wear this stave to ward off evil. Write your enemy's name in your headwear with your blood, and he will fear you.



ᚱᚨᛏᚨᛋᚴᚱᚱᛋᛋ · ᚨᚱᚨᚠᛋ · ᚴᚨᚾᚢᚾᚠᚴᛋ

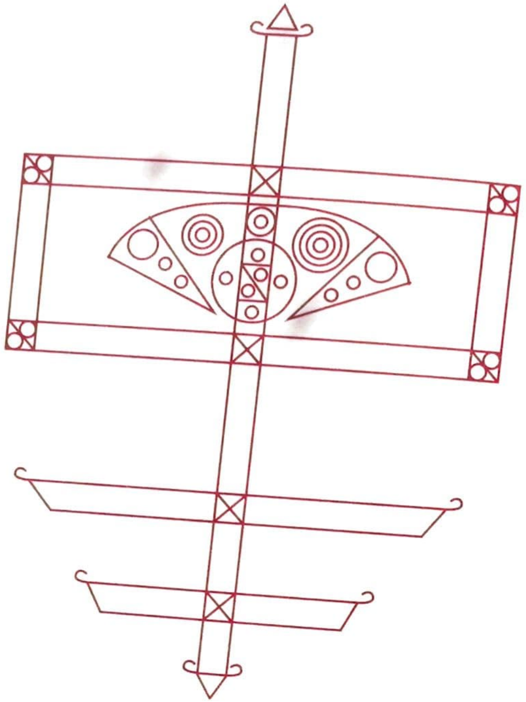
Rotas Cross of King Ólafur



ᚢᚾᚱᚾ · ᚴᚾᚠᚴᚾ · ᚼᚨᛏᚱᛁ
ᚾᚠ · ᛘᚨᚦᚢᚱ · ᚼᚨᛏᚨᚱ · ᚦᛁᚠ · ᛋᚴᚱᛁᚠ · ᚦᚨ · ᚦᚾᛋᛋᚨ ·
ᛋᛏᚨᚠᛁ · ᚨ · ᛒᚱᚴᛒᚾᛚᛚ · ᚱᚠ · ᚴᚾᚠᚴ · ᚢᚾᚦᚱ · ᚼᚾᚦᛁᚱ · ᚼᚾᚠᚢᚦ ·
ᚼᚱᚾᚢ ᛘ · ᚱᚨᚠᚢᛁᛏᚨᚾᚦᛁ ·

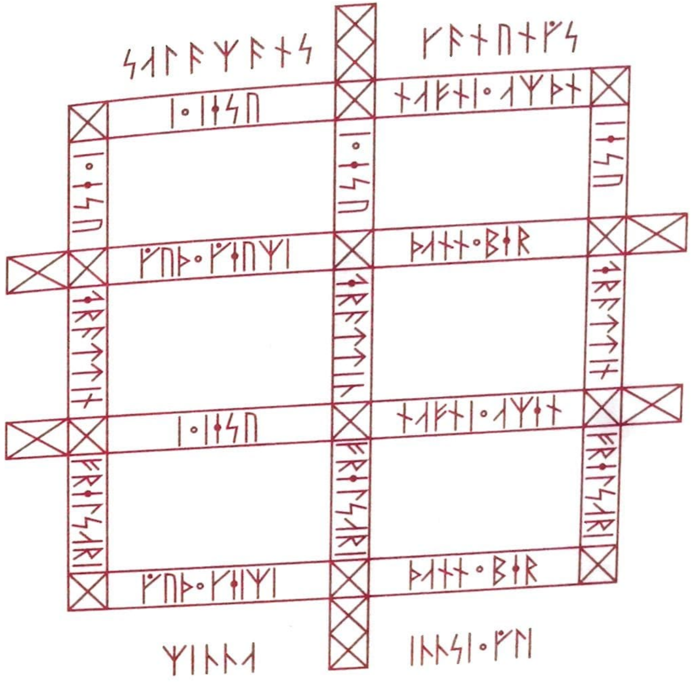
Protection Against Hatred

If someone hates you, inscribe these staves on book-velvet, and secretly lay them beneath his head.



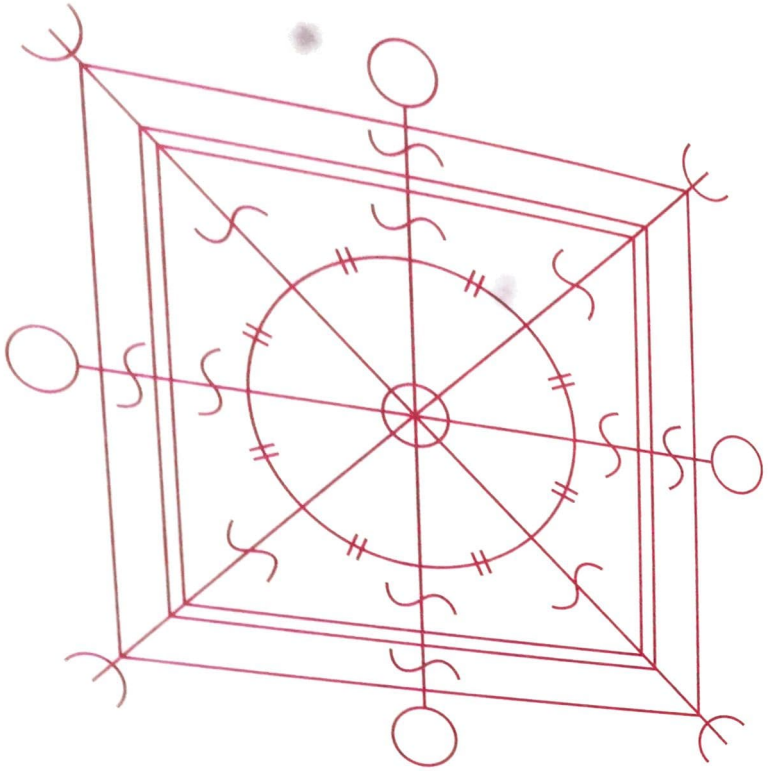
Greater Seal of King Solomon

A good protective stave.



Lesser Seal of King Solomon

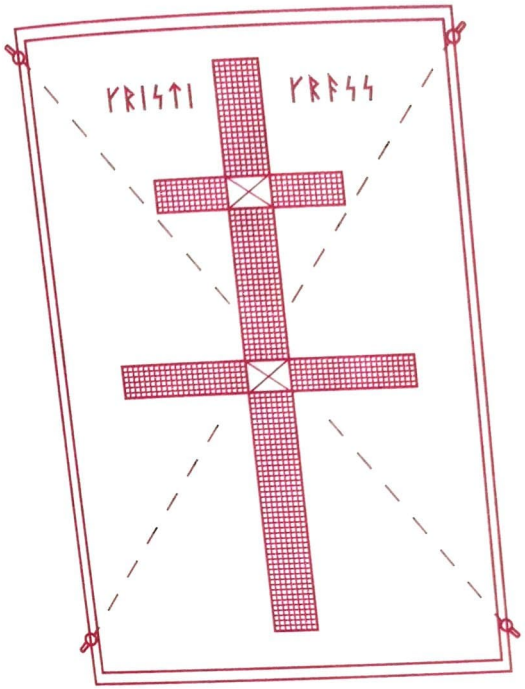
Runes on the stave:
In Jesus' name, amen – God preserve the bearer – Jesus Lord savior.



ᛋᛁᚠᚾᚾᛏᛋᚼᚱᛁᚾᚠᚢᚱ
ᚢᛅᚱᚾᛅᚱᛋᛏᛅᚠᚢᚱ

Signet Ring

Protective stave.

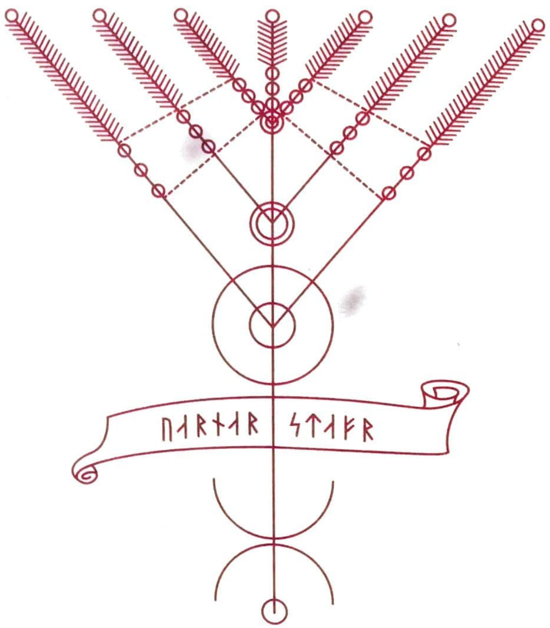


᛫ᚴᚱᛁᛋᛏᛁ᛫ᚴᚱᚠᛋᛋ
ᛁᚾᚾᛁᚠᛅᛁ᛫ᚼᚠ᛫ᚢᛅᚱᚾᛅᚱᛋᛏᛅᚠᚢᚱ᛫ᚴᚠᛏᛁ᛫ᛁᛏᛏᚢ᛫ᛒᚾᚦᛁ᛫
ᛅ᛫ᛋᛁᚠ᛫ᚼᚠ᛫ᚦᛅᚾᚾᛅ᛫

Cross of Christ

Seal and protective stave against evil, both at sea and on land.

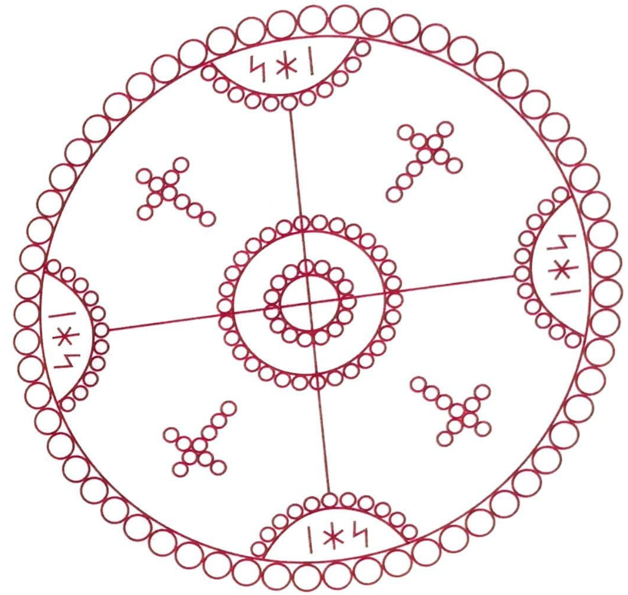
Runes in the stave: Cross of Christ



Lesser Rod of Aaron

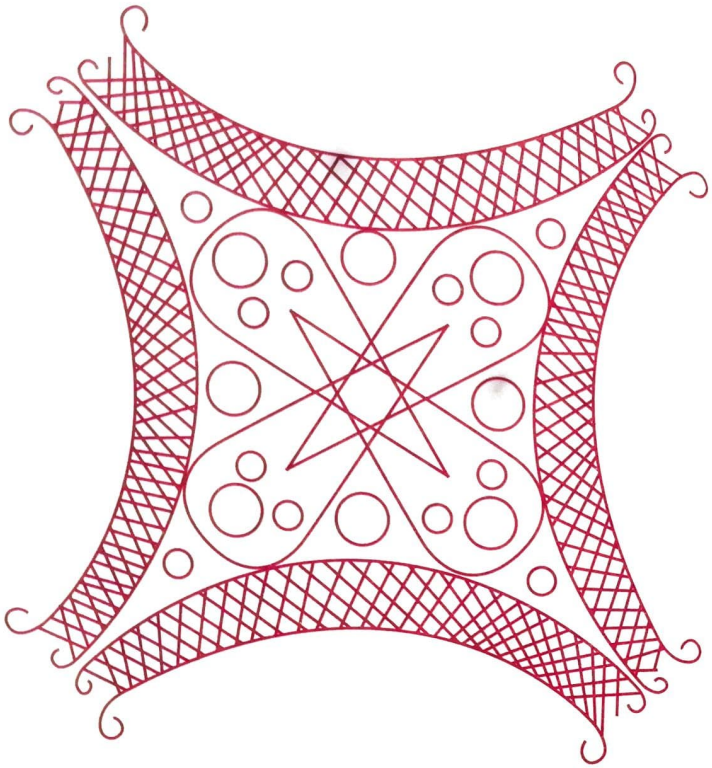
Protective stave. This stave should be hung over your farm door.

Runes in the stave: Protective stave.



Defensive Ring of the Soldier Longinius

It is to be carved on lignite and colored with blood from a radial artery of your right hand and left mammary vein, and borne if evil besets you.



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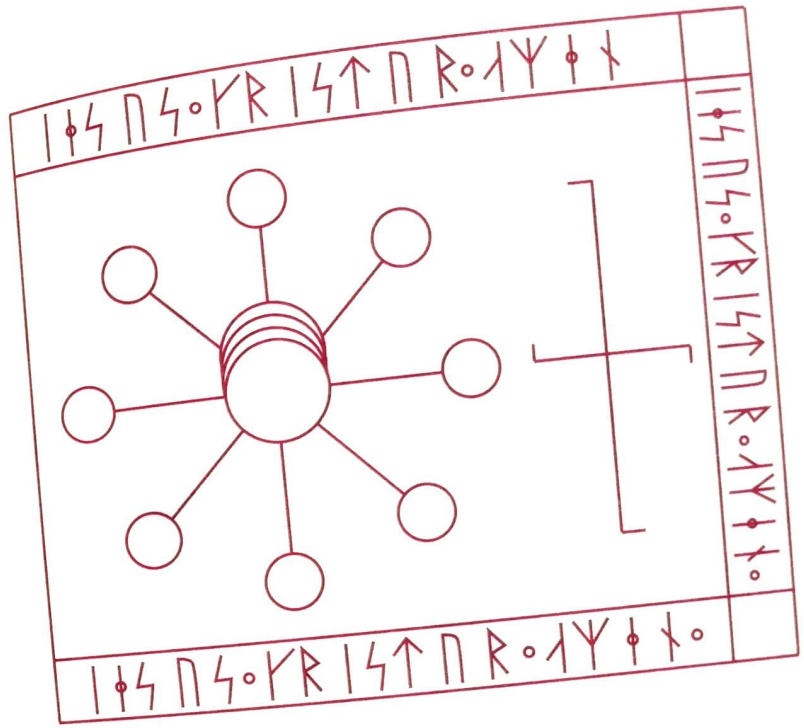
Defensive Cross and the Seal of the Holy Spirit

Excellent protective stave against ghosts and sendings. It repels the forces of hatred, turning them back to the one who sent them. The best covering for a Speaking Spirit, drawn on human skin.



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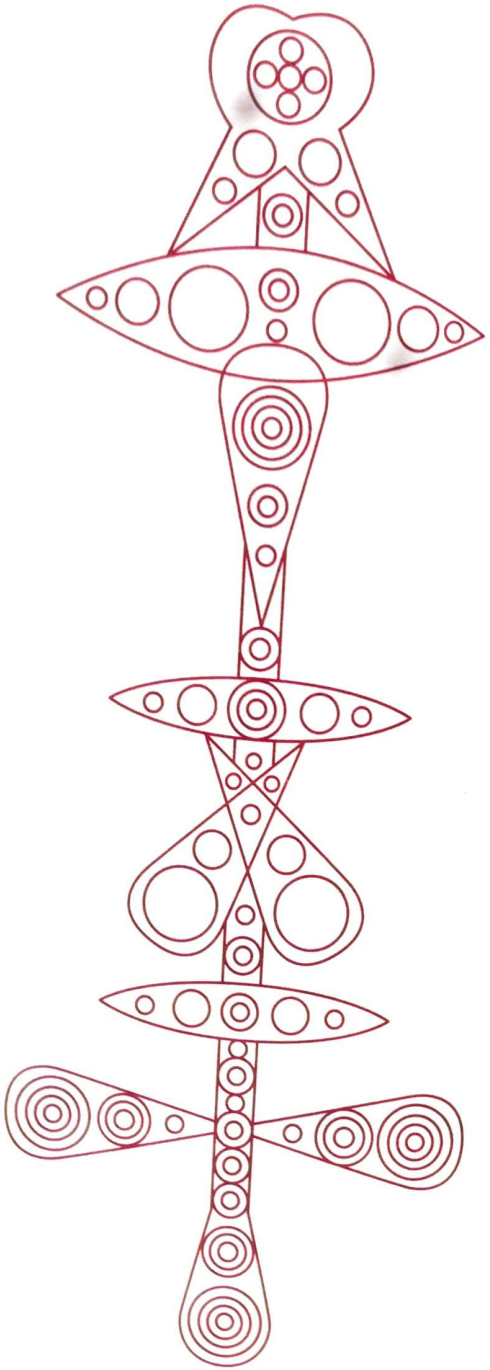
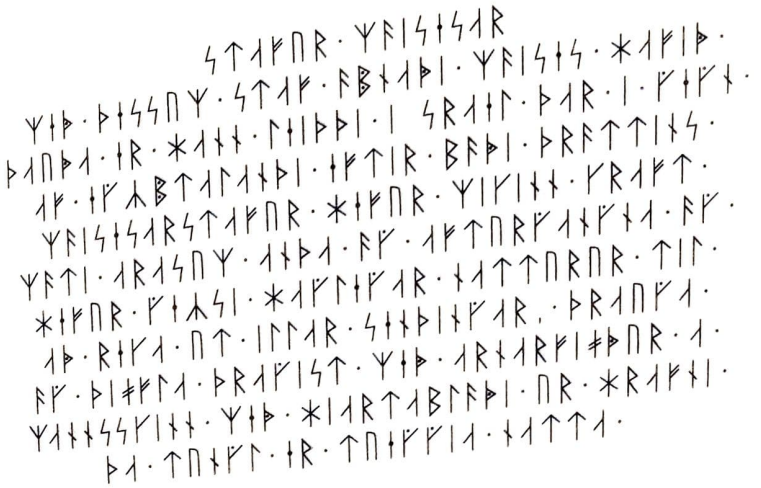
Rose of Protection

Wear this stave against your bare chest. Draw it on red paper with human blood, and it will guard against spirits and evil sendings.

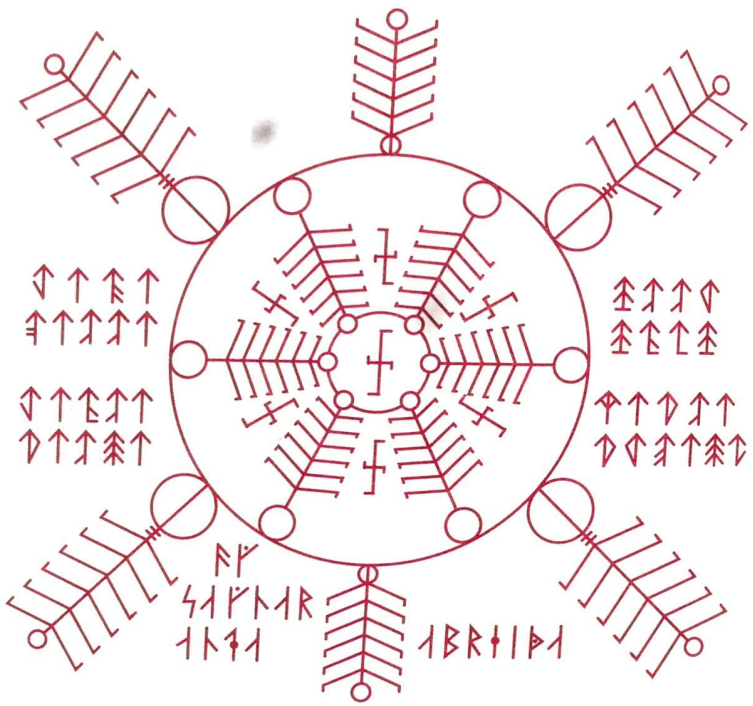
Runes on the stave: Jesus Christ amen.





Stave of Moses

With this stave Moses parted the Dead Sea, when he, by the command of the Lord, led Israel through it from Egypt. The Stave of Moses possesses great power against the attacks of spirits and revenants, and has enormously useful powers for expelling evil sendings, ghosts, and demons. It is drawn with an eagle feather on human skin, using the blood of a raven's heart, when the moon is two nights old. If the Stave of Moses is to be used to lay a sending, the following shall be recited: "Lord, destroy all of those who would do me ill. To me, Lord, be genial and faithful, God of Abraham, Isaac, and Jacob, Lord with the Holy Spirit, in Jesus' name, and the archangels of Heaven: Michael, Raphael, Selaphiel, Barachiel, Cherubim, Camael, Jophiel, and Seraphim, bring victory to me day and night, as sea washes onto land and the sun shines on the Earth." Then the demon is to be struck with the stave, while the following words are recited: "Go now north and down, never shall you gain peace; may each of your limbs like wood blaze with fire; may you cry out in a tumult of torment; forever may the prank-smith be afflicted, more rather than less; every man awaits it. Out from here, out to there, out and make it quick, out into eternal harm, out into the leaping flames, out into the embers glowing, out into the cursed pit. Amen."



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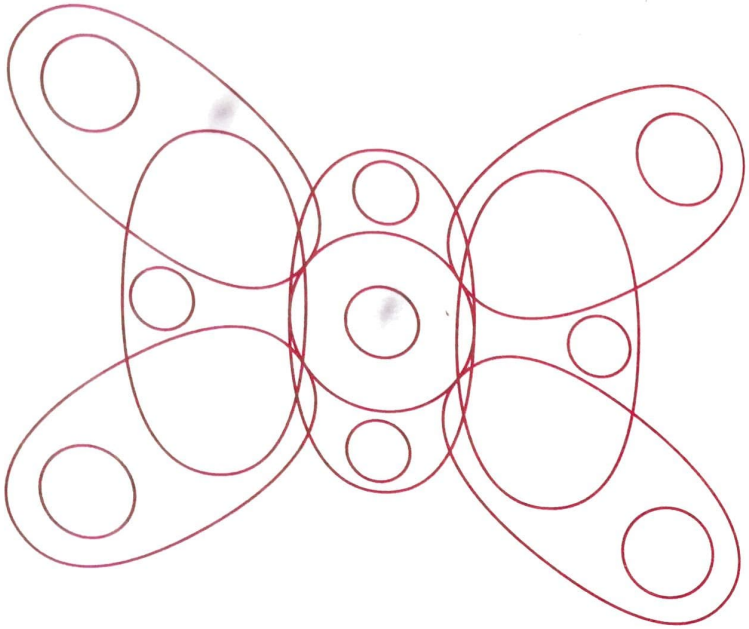
Rock Runes on the stave: Convicts' Seal, Protective Stave of a Speaking Spirit
Runes on the stave: and Covering for a Speaking Spirit.

Convicts' Seal, Protective Stave of a Speaking Spirit, and Covering for a Speaking Spirit

Acquiring a Speaking Spirit: If a man wishes to acquire a Speaking Spirit, he should go off alone to a place where he is certain no one will come, because his life will be in danger if he is spoken to while he is conjuring up a Speaking Spirit. He is to lie down in the shade and turn toward the north, cover his nose and mouth with the amnion of a mare's fetus and then recite a spell such as Satorarepo or other verse of power. The amnion will sink into the mouth of the one doing the conjuring, and the spirit will come and try to enter the man. The amnion will block it, and when it has entered his mouth, the man should clench his teeth. The spirit will then be caught in the amnion, and the man should put the amnion with the spirit in it into a box. The spirit will not speak until the man has sprinkled it with consecrated wine. He is to do this by carrying the box holding the spirit beneath his kerchief when he goes to Communion. He then spits the wine from his mouth into the box. The Speaking Spirit may also be given dew that falls in the month of May, but this does not always work. The Speaking Spirit tells those who have it everything that they wish to know, but it prefers to speak during heavy rain and storms, when the wind is from the east. If the Speaking Spirit escapes from the box, it will make the man who owned it insane, because it will enter its owner.

A Speaking Spirit is the ghost of a dead man, and the spirit can pass from person to person over the course of many centuries. When the owner of a Speaking Spirit is doomed to die, the spirit begins to lie to him, but not before. It is then best to hand over the spirit to a new owner who can make good use of it, or else bury it in the ground. Once the Speaking Spirit has grown extremely old, it speaks very unclearly, due to age and neglect. It is then best to do away with it by burying it in the ground, but everything must be done well and securely. The spirit is to be buried in its box, after the sign of the cross is made over it carefully. Then the spirit's grave must be marked with the best Rotas cross, and finally sealed with the Convicts' Seal. There is a curse attached to the Speaking Spirit: in the place where it is buried, couples will never get along; the woman will be so extremely long-winded that the man will not be able to get a word in edgewise except for, "True what you say, my dear"— precisely when the woman is jabbering and lying to her utmost.



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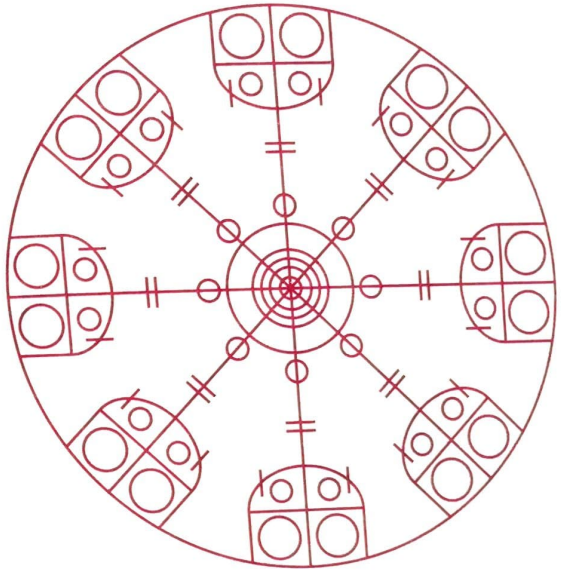
Shield of Aaron

This is a good protective stave.



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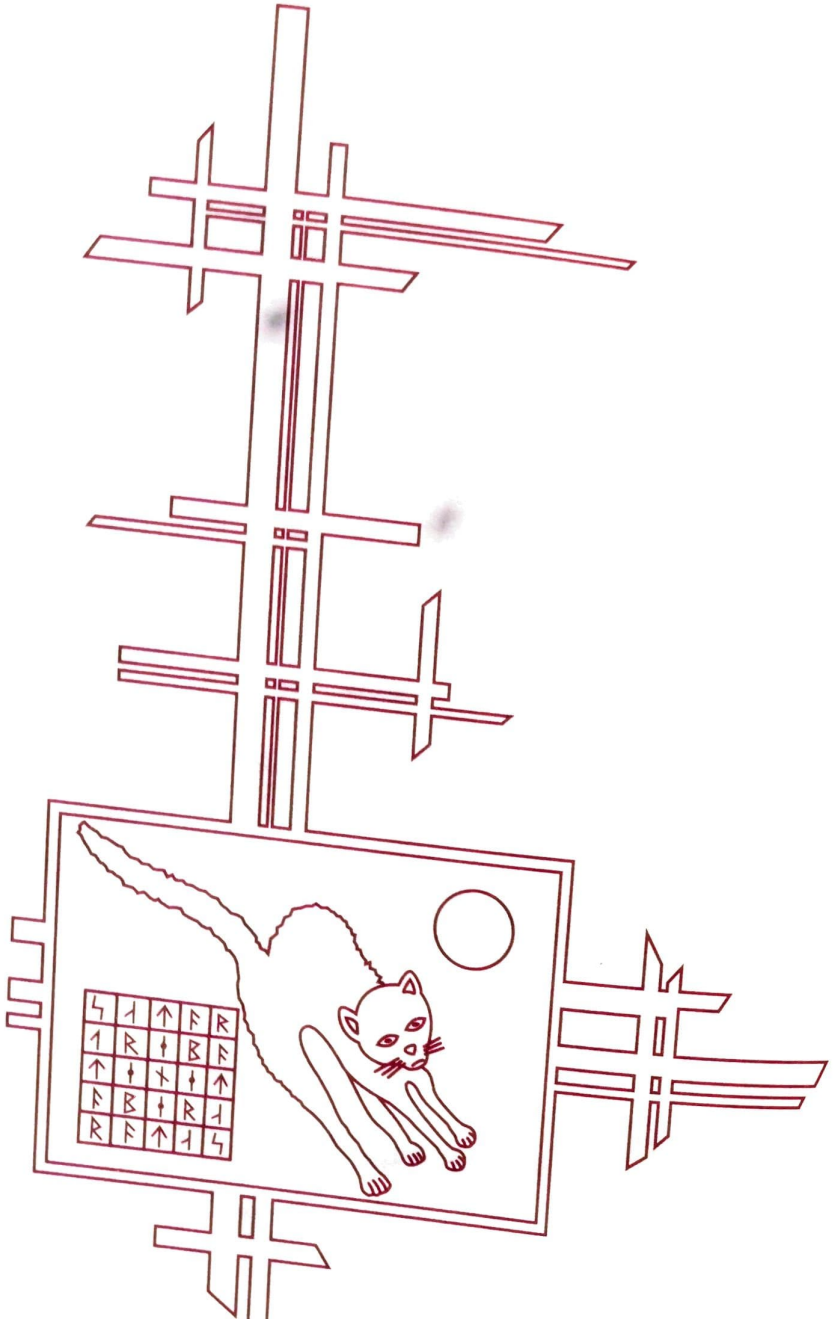
Seal of King Solomon

If you wish to be wise and have good dreams, then inscribe this character on lignite and place it under your head.



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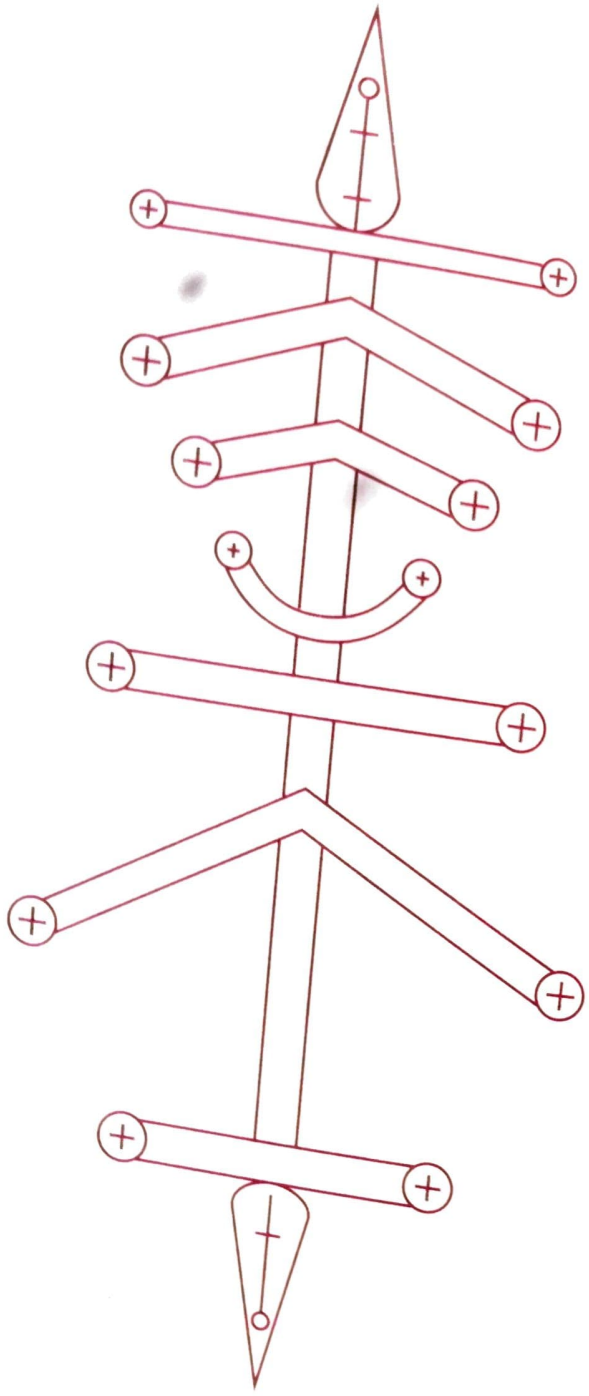
Good-Luck Stave

Good-Luck Stave or Seal of the Lord. Carved on cedarwood. Used with a Dream-of-Christ Stave or a Seal of Jesus, to have a triumphant dream and for a bad dream not to come true, or at least to come to very little. Anyone who tells no one his dreams loses the gift of dreaming. Therefore, any man or woman who dreams a dream should tell his dream to a rock or cliff rather than no one at all. He who remains silent about his dreams loses the gift of dreaming.



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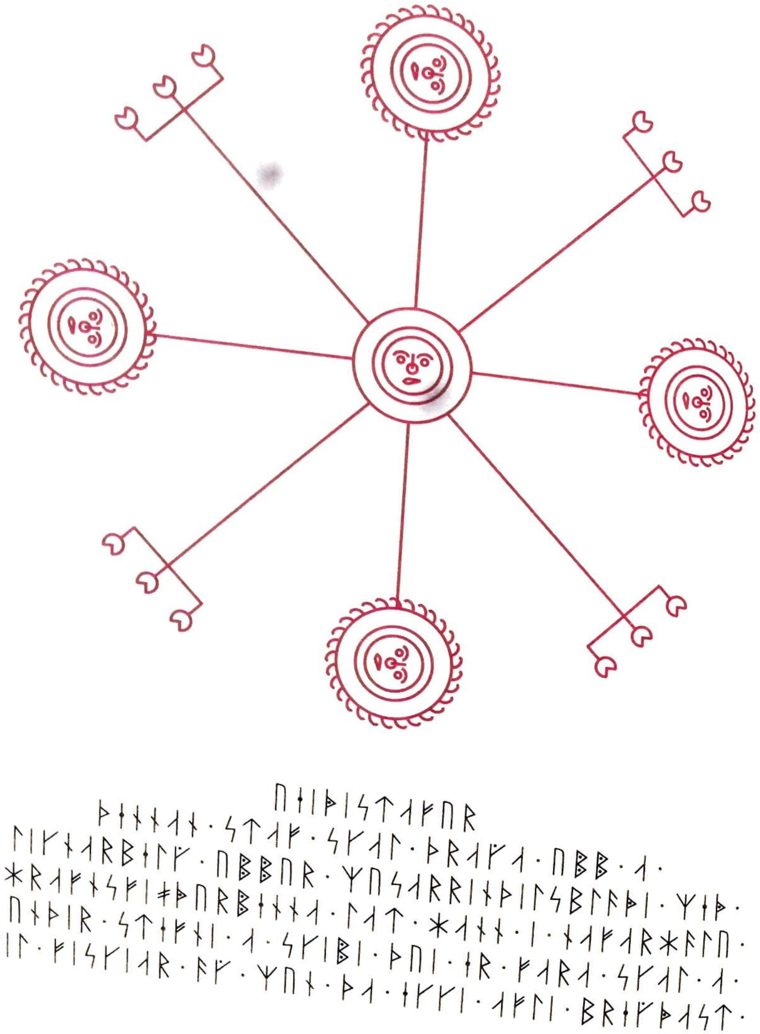
Dream-of-Christ Stave

This is a Dream-of-Christ Stave or Seal of Jesus. Carved on cedarwood. To prevent bad dreams from coming true, first recite the following Dream of Christ as follows:

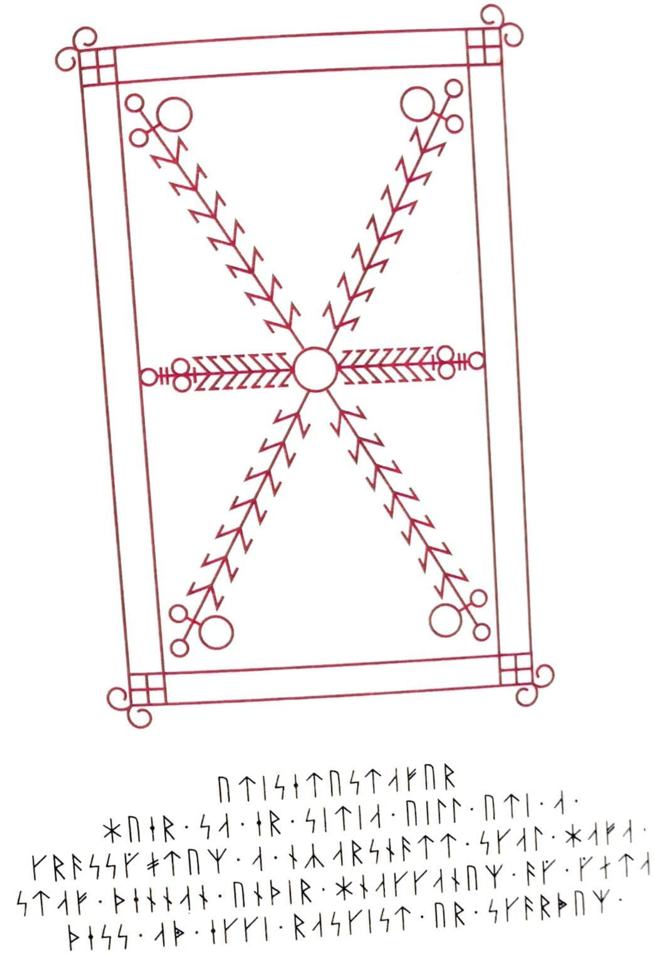
I dreamed a little dream today.
Of that dream there is much to tell:
On the hills I heard a billy-goat bray,
by the braying were women enraged,
by the women sat men,
from the men ran blood,
from the blood drank ravens,
from the ravens whistled the wind,
from the wind rushed clouds,
from the clouds crashed a moon,
from the moon a very fair sky,
from the sky clear stars,
from the stars sprouted leeks,
from the leeks leaked maidens, all the lands and islands.

"The dream of the man who tells my dream, the Dream of Christ," declares the Lord, "before his own, shall be triumphant, even if it is ugly."



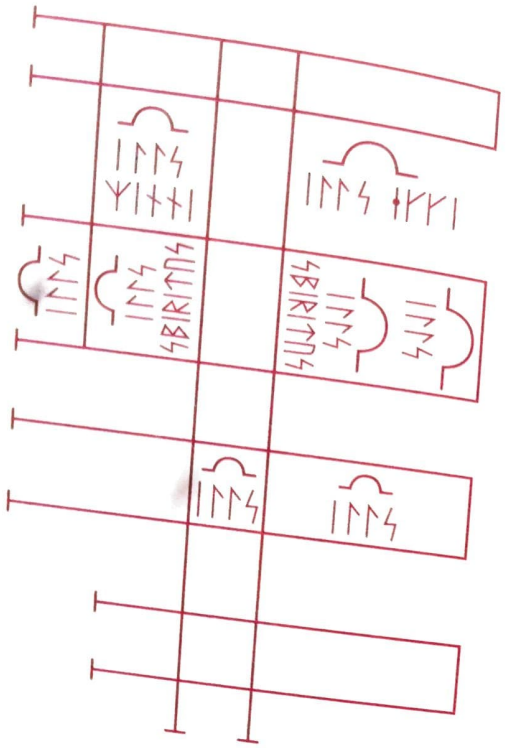
Fishing Stave

This stave is to be drawn on an amnion, with the blood of a wren, using a raven's-feather pen. It is then to be placed in the gimlet hole beneath the bow of a boat that is going to sea to fish, and it will always have a good catch.



Crossroads-Vigil Stave I

He who wishes to keep vigil at a crossroads on New Year's Eve, shall have this stave beneath the nape of his neck and guard against it being disturbed from its place. A rock is to be used in place of a pillow.



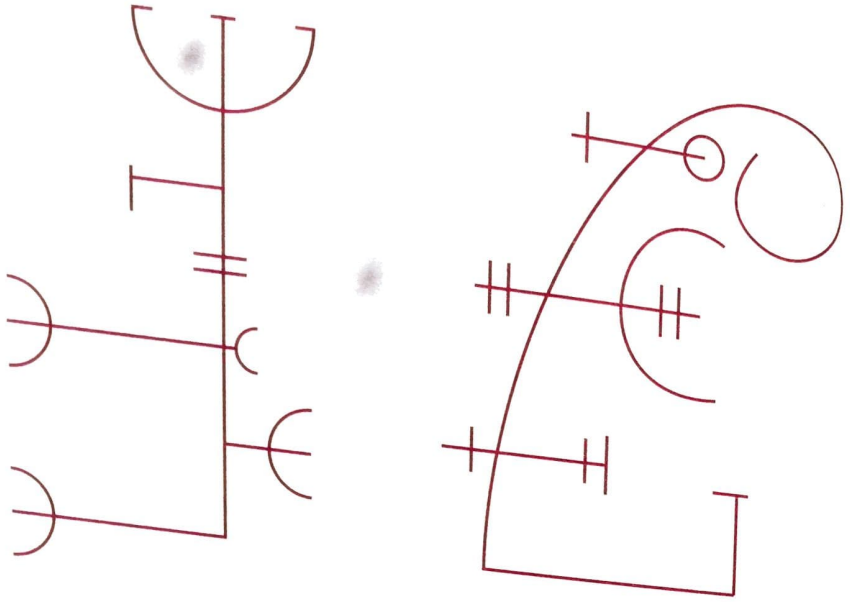
Crossroads-Vigil Stave II

This is a good-luck stave for keeping vigil at a crossroads. To be used on the forehead (whereas the previous one was used on the nape of the neck). Inscribed with seal's blood on the pelt of an arctic fox. The former is inscribed on the pelt of a vixen (Crossroads-Vigil Stave I), the latter on that of a reynard (Crossroads-Vigil Stave II).

Runes on the stave: Of Evil Less — Of Evil None — Spirit of Evil

Concerning Vigils at Crossroads

Concerning vigils at crossroads (see Crossroads-Vigil Staves I and II). He who intends to hold a vigil at a crossroads in order to learn things is to make his preparations on New Year's Eve and take along a gray cat, a gray sheepskin, the hide of a walrus or an old bull, and an ax. With all of these things, the necromancer shall go out to a crossroads, each road of which lies in a straight, unbroken line to four churches. At the intersection itself, the conjurer is to lie down, cover himself entirely with the hide and tuck it in beneath him carefully on all sides, so that no part of his body sticks out from beneath it. He is to hold the ax in his hands and stare at its edge, looking neither to the right nor the left, no matter what he witnesses, nor utter a single word, even if he is spoken to. He shall lie stock-still in this position until dawn of the next day. He who holds the vigil must be versed in the magic arts, and after he has prepared himself in this way, he shall then begin to recite the spells and formulas used for calling up the dead. Upon doing so, relatives of his will come to him, if any of them are buried at one or more of the four churches to which the roads lead, and they will tell him everything that he is eager to learn, past events and future ones, through many generations. If the necromancer has the steadfastness to keep his gaze fixed on the axe-edge, never taking his eyes off it, and never utters a single word, no matter what happens, he will not only remember everything that the deceased tell him, but he will, whenever he wishes afterward, be able to seek news from them freely concerning everything he desires to know, by holding such a vigil. In addition to what has just been outlined, elves and hidden folk will stream to the one holding vigil the entire night. They are unable to reach their destinations as long as the necromancer is keeping vigil at the crossroads. They will offer him gold and jewels and every sort of worldly delight in order to confuse him and break his concentration, but he must not pay them any heed. And if he acts as if it all means nothing, he will find himself the owner of all their delights and treasures as soon as day dawns. The temptations will become harder to resist the closer it draws to morning. Then enchantingly beautiful elf maidens will come with the most delicious wine and steaming-hot delicacies of every conceivable quality. No magician up until now has been able to withstand these treats, as far as is known. Even the great and mighty prophet Jón Krukkur let himself be distracted by warm drippings just before dawn. He had steadfastly remained silent at every tempting offer all through the night, and an enormous quantity of treasures and delicacies had piled up next to him. But finally, just before daybreak, an elf-maiden came to him with a ladle of warm drippings and offered it to him; to Jón, warm drippings was the best food of all. He then made a mistake, when he looked away and said: "Seldom have I refused the drippings." At that, he lost all of the treasures and delicacies that had previously been offered to him and that were lying beside him. Afterward he stood up, and day dawned. Following this, Jón became befuddled and little in command of his senses.



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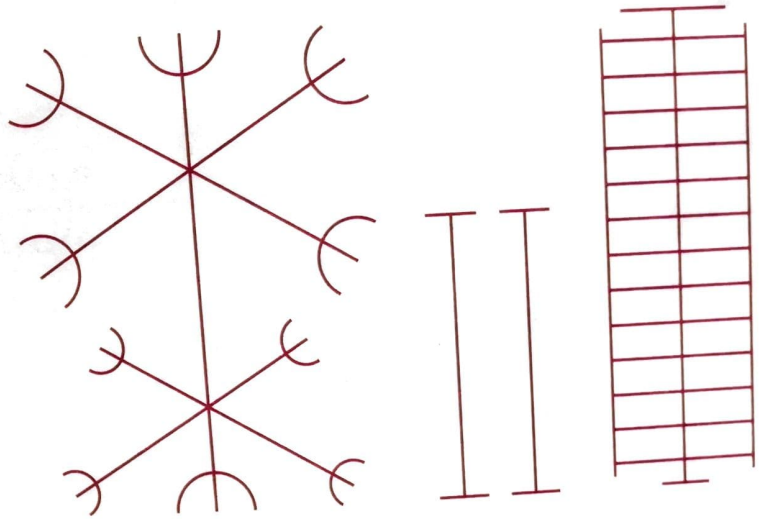
To Win a Legal Case

If you wish to have the support of others in legal cases, wear these staves inside your clothing, and most people will support your case.



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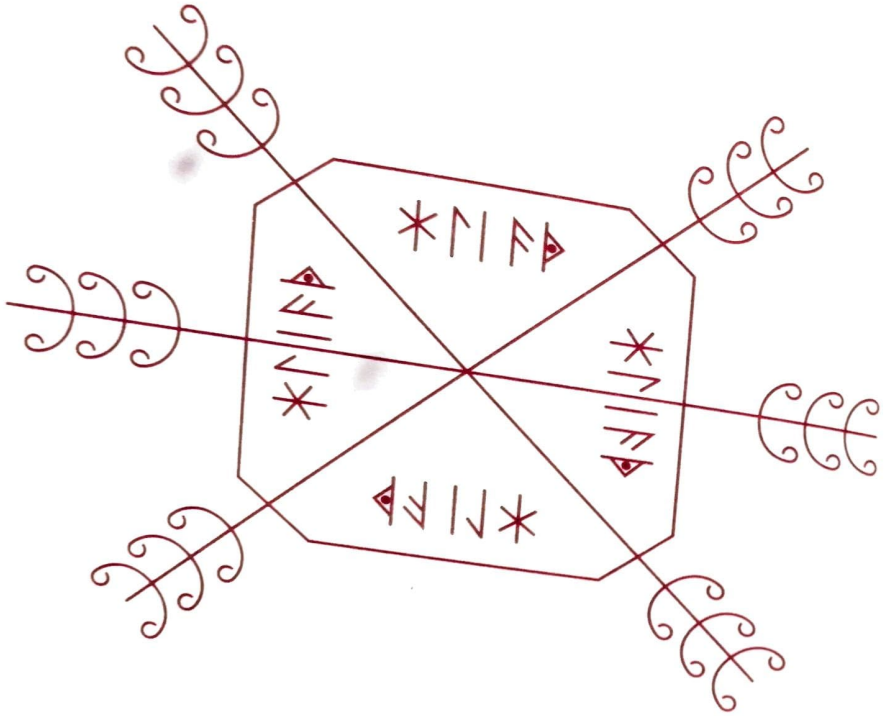
French-Script Staves Against Hatred and Evil Thoughts

Carve them on oak and color them with blood from your septum, and then wear it on the crown of your head.



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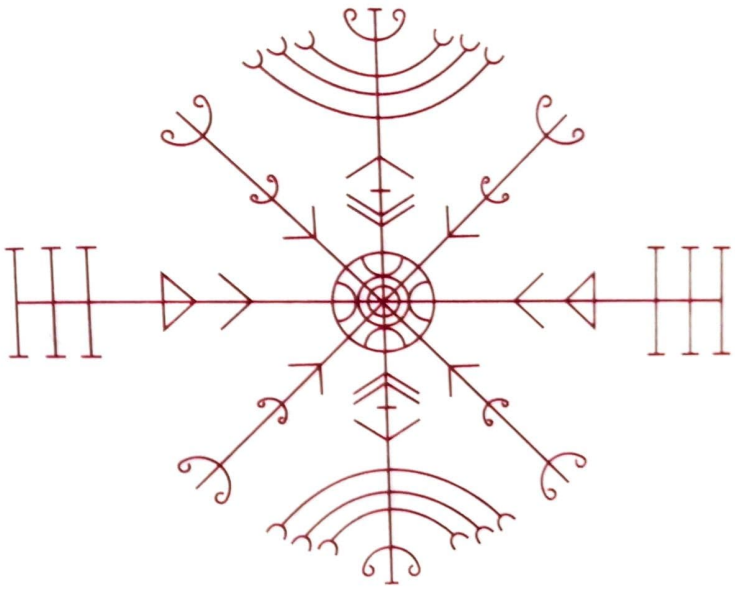
Bare Stallion – Stave of Silence

To make a girl keep a secret, inscribe this stave on cheese or bread and give it to her to eat.

Runes on the stave: Silence



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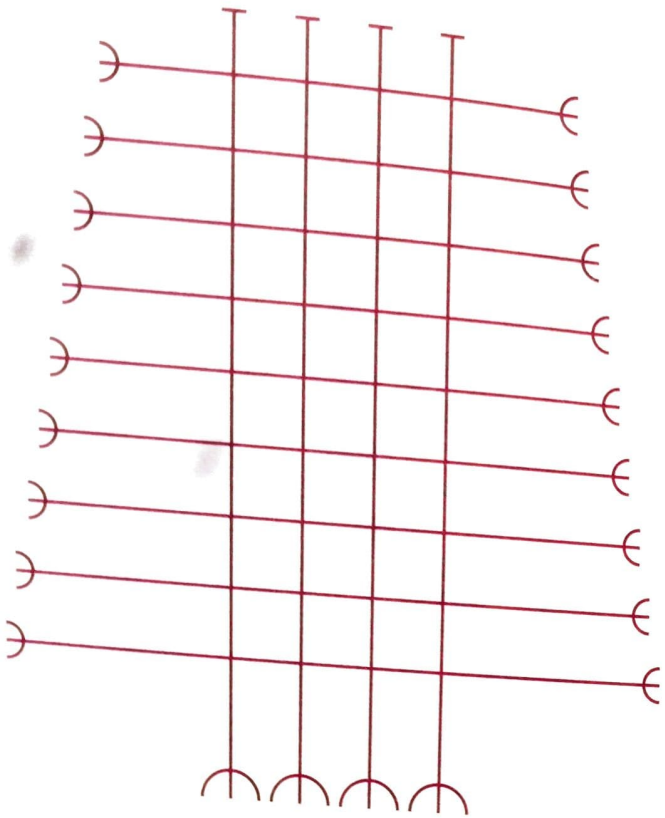
Power Amplifier – Stave for Returning

A Power Amplifier is to be inscribed on lignite and the grooves colored with blood, then placed between your breasts, and you will not suffer evil and will return home safe and sound, whether you travel by sea or land.



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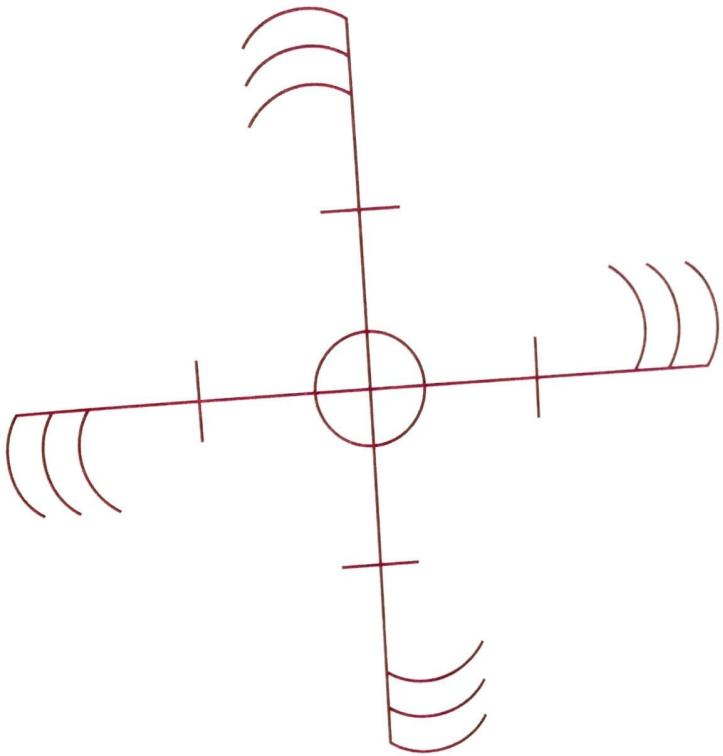
Greater Blusterer

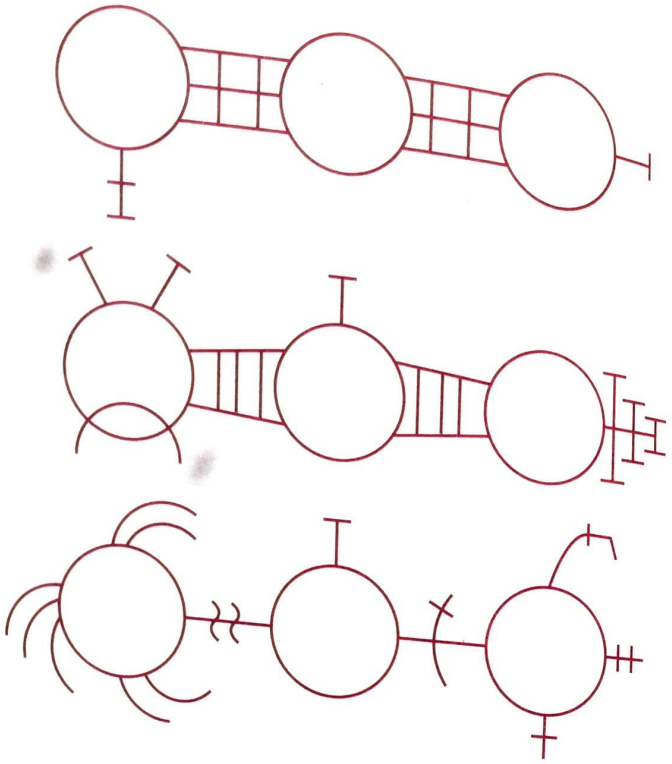
This is to be cut on the head of a ling, colored with your blood and hung up on a pole where the sea and land meet at the high-water mark, and the points without semicircles should be turned in the direction whence the wind is coming.



ᚢᛁᚾᛏᚱᛅᛒᛁ · ᛋᛁᚴᚱᛁ

Lesser Blusterer

This is to be cut into the head of a ling, as with the previous stave, except that the blood should be from your right leg and be applied with a raven's feather. Otherwise, everything should be done as with the previous one. Recite: Satorarepo.



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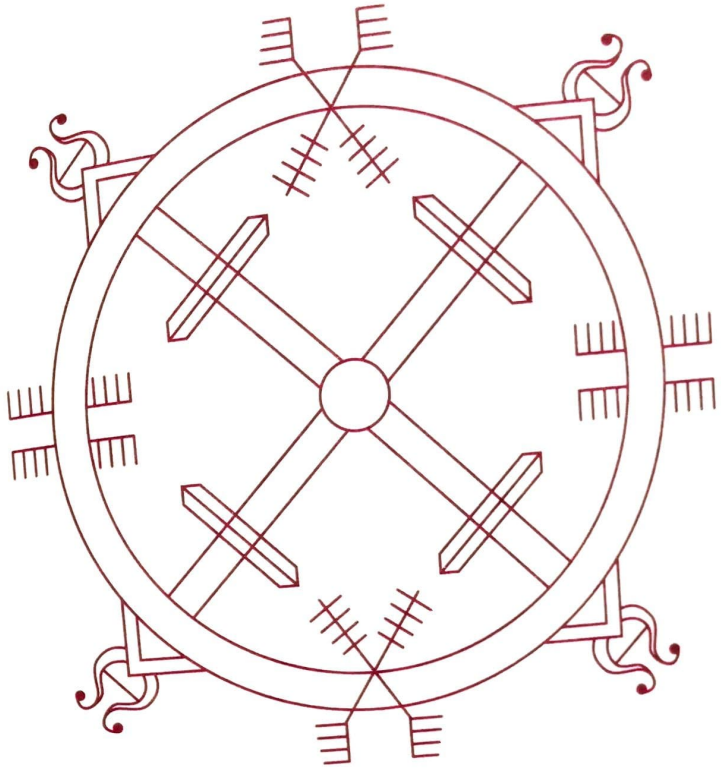
Charlemagne's Rings of Assistance

The Lord God himself sent his angel with these rings of assistance to Pope Leo, and the pope was to bring them back to Charlemagne to protect him from his enemies. The rings are divided into three wreaths, with three rings in each. The foremost ring in the first wreath is a defense against every sort of evil swindle, enemy attacks and despondency; the second against sudden death and collapse, and all forms of heart-terrors; the third against the wrath of enemies, to make them tremble in their hearts when they behold the person in possession of the rings— they will become numb and slink away. The foremost ring of the second wreath defends against the bites of swords, the second against foolishness and losing one's way; the third against the wrath of powerful men and all persecution by wicked men. The foremost ring in the third wreath promotes victory in legal disputes and popularity among all men; the second is against all fear; the third protects against bodily vices and debauchery. These nine rings are to be worn at the breast, or on either side if it, when one is expecting one's enemy.



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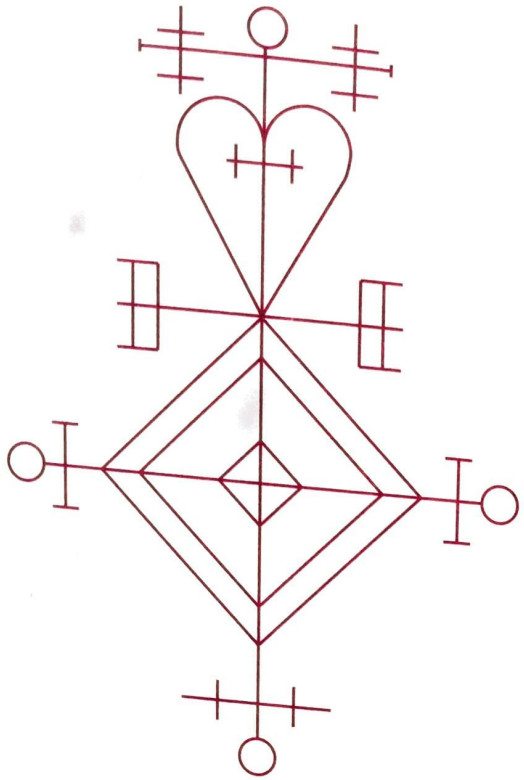
Greater Shield of Terror

This stave is to be drawn on black paper with raven bile, and then placed in the nest of a brooding raven. It is to be left there until the raven has hatched its eggs. Then take the paper, and it will be of great use to you. Even if a hundred men were your enemies, and they attacked you and wanted to kill you, this stave would save you easily. If you hold it up before you when facing your enemies, it will appear to them as innumerable black dragons, and that you are preparing to set them loose.



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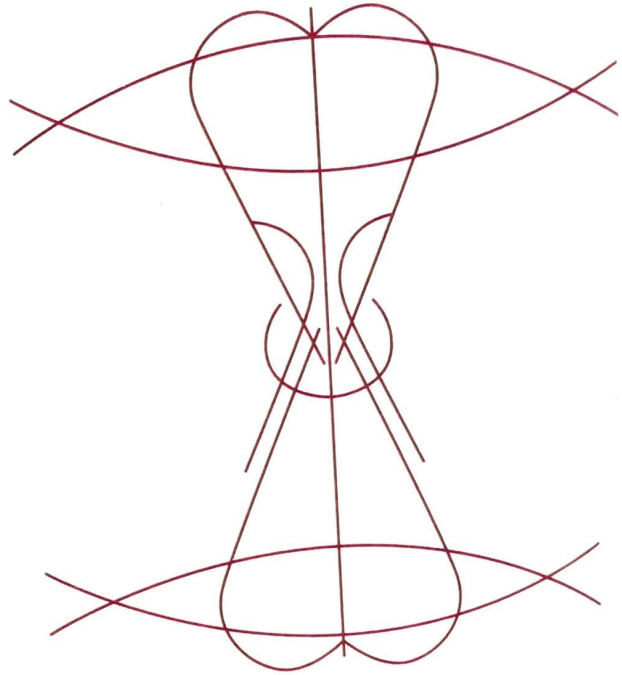
Stave to Win a Girl

Inscribe this stave on a pig's belly with blood from your left nipple, and have the girl sleep on it overnight. You will not need to entreat her again.



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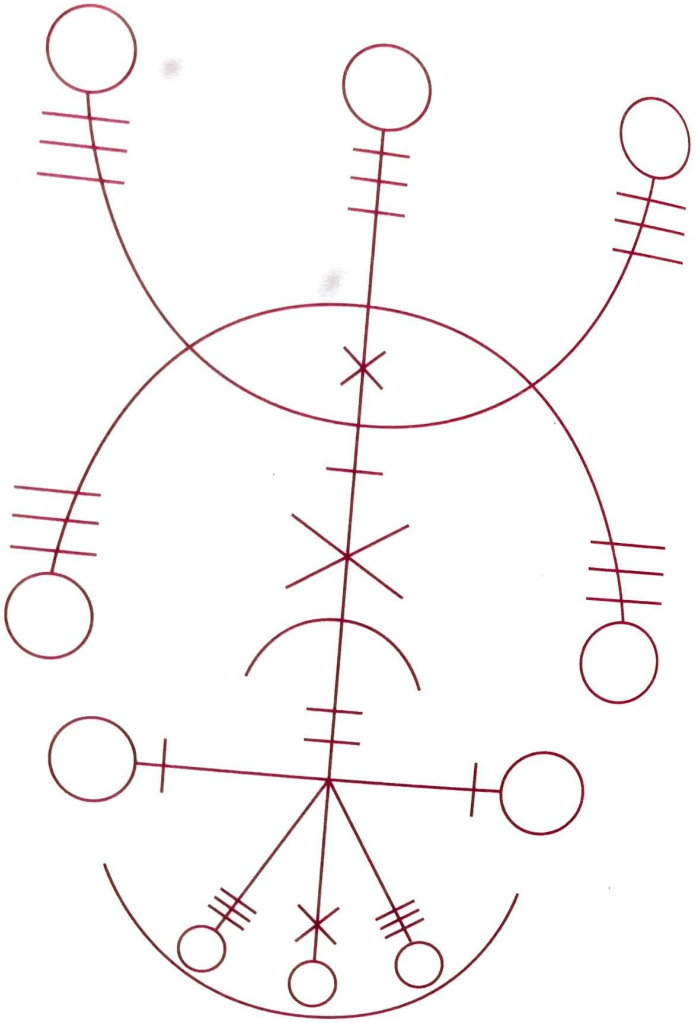
Sky Children's Helmet or Greater Helmet Straps' Knot

Inscribe this stave on your bare breast with your blood, and you need not fear your enemies.



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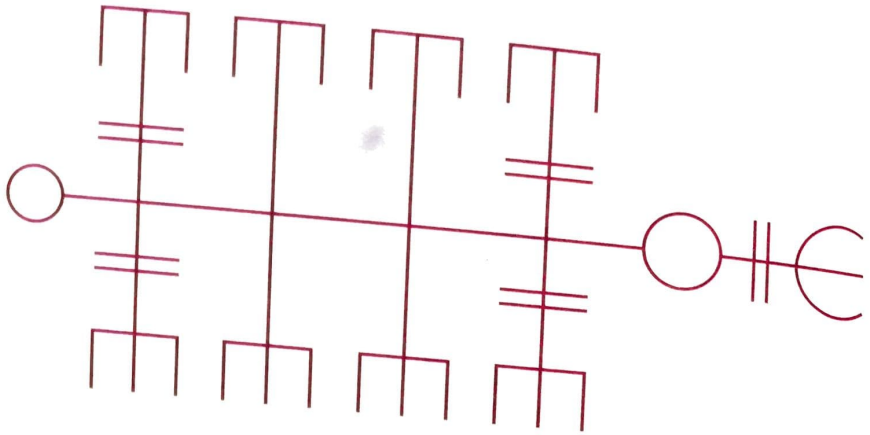
Fire Ring or Corpse's Breeches Stave

– kept in the scrotum –

Concerning Corpse's Breeches or Payment Breeches and their nature

These breeches, Corpse's Breeches or Payment Breeches, also called Devil's Breeches, Finn Breeches or Papey Breeches, are created as follows: He who wishes to acquire these breeches, makes an agreement with a living acquaintance of his regarding the use of that person's skin after he is dead. When the man dies, the living man goes by night to the churchyard and digs the dead man up. He then flays the skin off the corpse in one piece from the waist down, in order to form a covering, and therefore must take care not to puncture a hole in the breeches. Next he is to put on the breeches, and they will immediately become fused with his skin, unless he manages to take them off and put them on someone else. But before the breeches will be of any use to anyone, he must steal a coin from a destitute widow on one of the three major feast-days of the year, between the reading of the Epistle and the Gospel, and preferably the day after he has put them on, and places this coin in the scrotum of the Corpse's Breeches. Following this, the breeches will draw money from the living, so that the scrotum will never be empty when the owner puts his hand into it; but he must be careful not to remove the stolen coin from there. The one shortcoming with these breeches is that he who owns them cannot remove them or get rid of them when he wishes, yet all his spiritual keeping depends on his having removed them before he dies, besides the fact that this body will be swarming with lice if he dies while wearing them. He has no other choice, then, but to get someone else to put them on, and this can be done in only one way: he must first remove the right leg, and the person taking over the breeches must step into it immediately. But once the other is in them, there is no turning back, even if he wishes, because if he tries to get out of them again, he finds that he is now in the left leg as well, without knowing how it happened. He cannot free himself from them in any other way except for the aforementioned one. The Corpse's Breeches keep their powers as they pass from person to person, and never tear.



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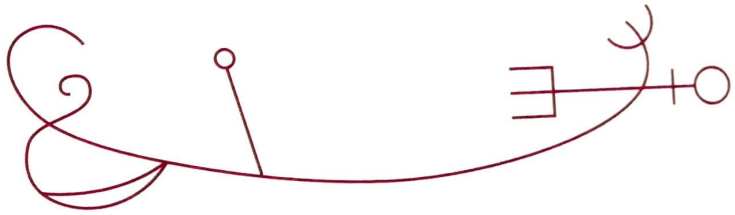
ᚴᛁᚢᛒᚢᛉ·ᚠᚴ·ᛊᚼᚨᚢᛉ·

Deal Closer

Carve this stave on a beechwood tablet, and carry it between your breasts both when buying and selling.



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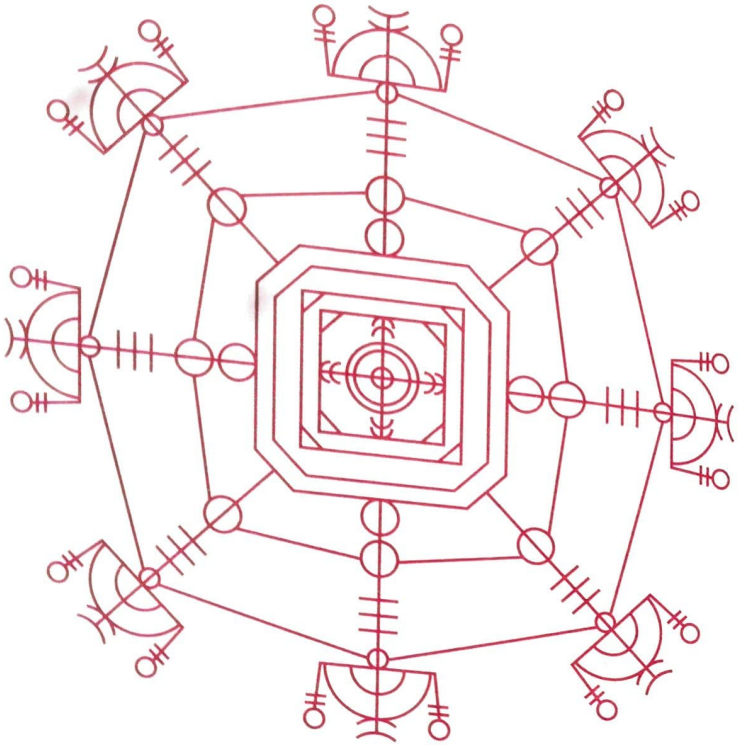
Fear Stave

Carve this stave on an oaken staff or board, and cast it at your enemy's feet, and he will be terrified of you. The stave is to be carved with a steel knife.



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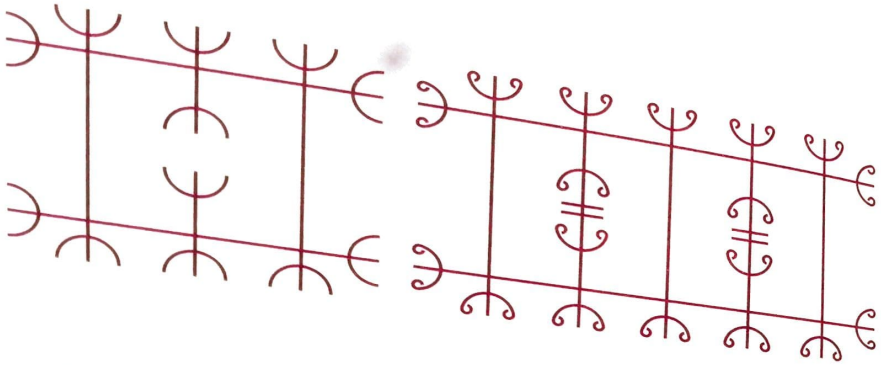
Ring Helm or Tide-Mouse Stave

Inscribe this stave on the skin of a female black cat that has strayed and become wild. Draw it with a raven's feather, using the first menstrual blood of an unspoiled maiden, and attach it to the net in which the tide-mouse is to be captured.

To Catch a Tide-Mouse

First, one takes hair from an unspoiled maiden and from it weaves a net with meshes so small that the mouse can be caught in it. This net is to be laid where one knows there is money to be found on the bottom of the sea, because tide-mice cannot be found anywhere other than where there is gold and silver. The net needs to lie there for only one night, if the location is chosen correctly, and the mouse will be in it by the next day. Now the mouse is taken home, and put wherever one intends to keep it. It should be kept in either a barrel of wheat or in a box, given maiden's hair to lie on and wheat to eat. But its abode must be prepared in such a way that it cannot escape; because it will constantly want to get back to the sea. The Tide-Mouse Stave or Ring Helm is to be spread over the mouse and never removed. Next, a coin should be stolen and placed in the maiden's hair beneath the tide-mouse; it will then draw money from the sea: each day a coin as large as the one that was first placed beneath it— but that coin must never be taken out, because then the mouse will no longer draw money. The person who owns the tide-mouse must also take care to be prepared either to transfer it to another person or to the sea before he dies; because if he does not do so, he may suffer a great deal of damage. If its owner dies, the tide-mouse will go of its own accord back to the sea, and will cause terrible swells. This will put everyone who is at sea in danger. Terribly foul weather will also occur on land, and threaten to overturn everything. Thus, tide-mouse storms are considered to be the most dangerous and damaging of all, and are called Mouse-Squalls.



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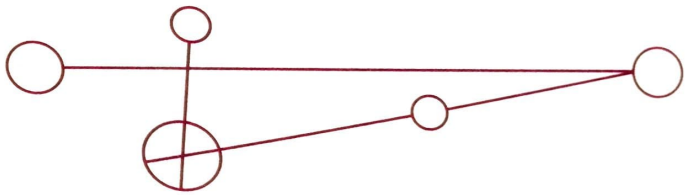
Grinding Staves

Carve these staves on your whetstone and place grass on it. Then sharpen your knife with your back to the sun and do not look at the edge. The former on top; the latter beneath the whetstone, and the knife will bite.



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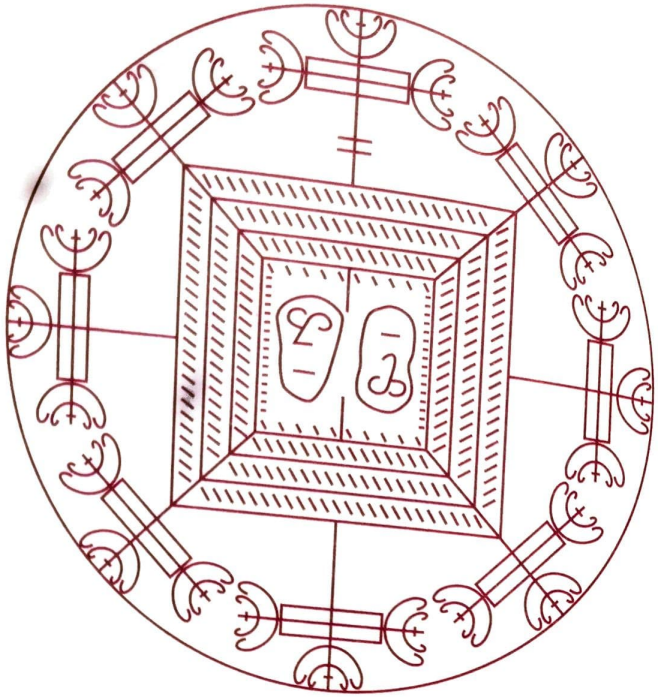
Greater Dream Stave

Carve this stave on Norway spruce, and sleep on it.



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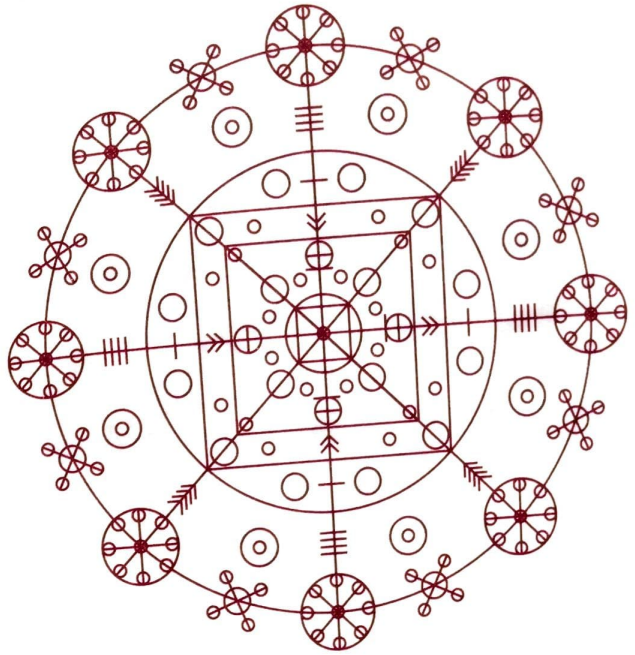
Stave for Waking the Dead

This stave is to be carved in oak, and the groove colored with blood. The blood is to be from the big toe of the right foot, and the thumb of the left hand, and then place this stave on the grave and walk three times clockwise and three times counter-clockwise around the church. Watch carefully to be sure that dirt spouts from the grave three times, and at the third spout it is imperative that you be prepared to receive the ghost, because it will then pop its head up. Immediately grab it by the throat and squeeze tightly, and hold it fast until it asks you to let it go. Then apply the necessary and appropriate methods, and tell the ghost what it is to do. If the ghost is to be animated greatly and sent a long distance, more robust methods will be necessary, and more than one sorcerer.



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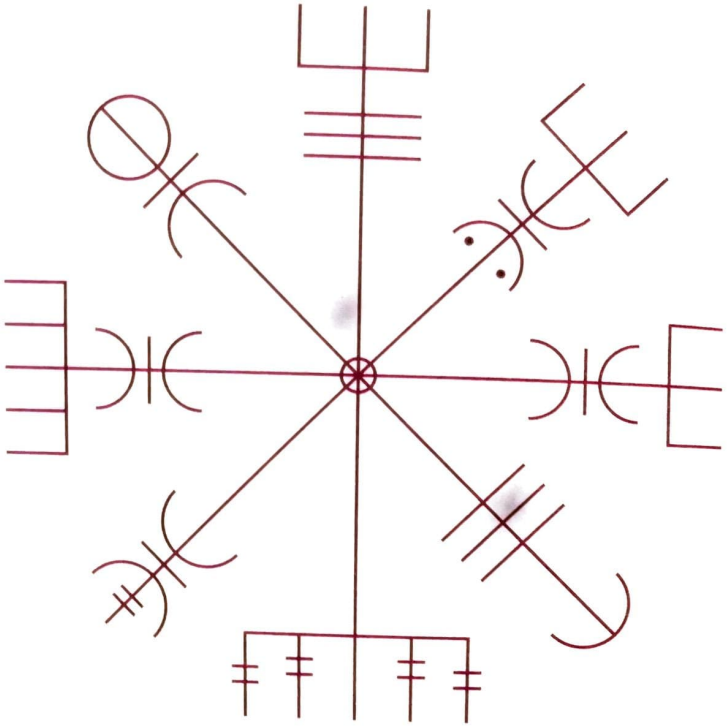
Witch-Ride Stave

He who wishes to ride through the air like a witch shall inscribe this stave on a bleached horse's skull with two types of blood: from the man himself as well as from a horse, combining it in thirds, two parts being the horse's blood, from beneath the frog of the hoof of the right foreleg, and the third part from beneath the big toe of the man's left foot. The stave is to be drawn with a chicken feather, and he who has a witch-ride bridle will then be able to ride through air and water, wherever he feels like going. A witch-ride bridle is created by digging up a newly buried man and cutting a strip of skin from the length of his spine. This will be used for reins. Next, the dead man must be scalped, and the scalp will be used for the bridle. The dead man's lingual bone is to be used for the bit and his hip bones for cheekpieces. A spell also needs to be recited over it, and then the bridle is finished. All that needs to be done is place the witch-ride bridle over a horse's head. It will then fly into the air with whomever is riding it, and fly faster than lightning wherever its rider wishes, creating a great whistling sound.



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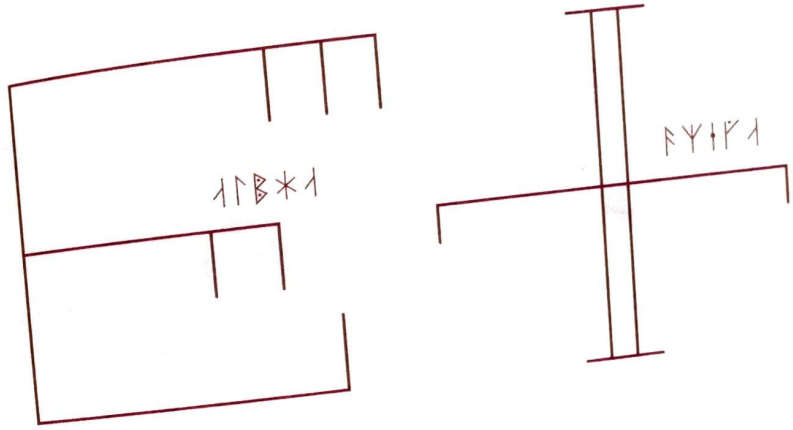
Waymark

Carry this stave with you and you will hardly ever lose your way in a storm, or die of exposure, and will find your way even if you are unfamiliar with a place.



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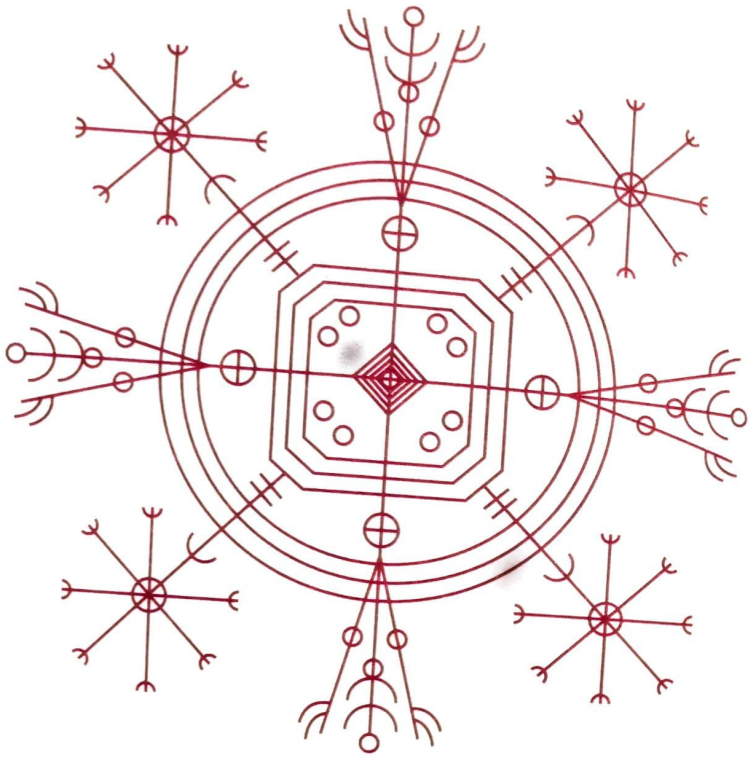
Good-Luck Staves

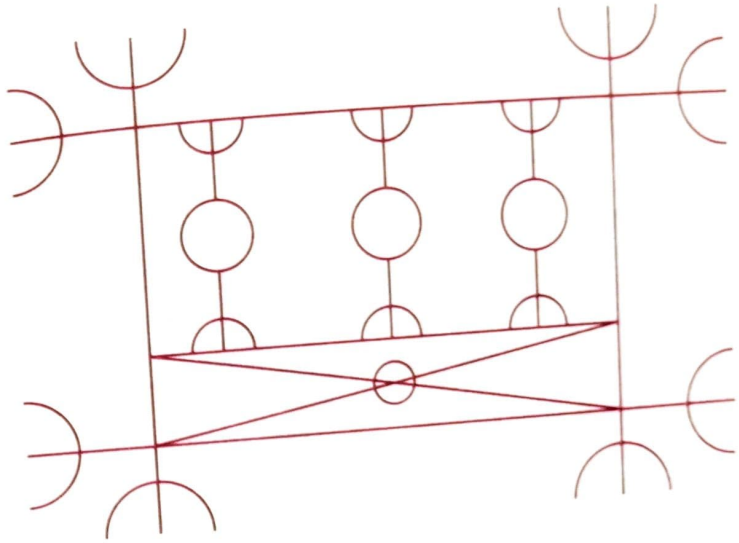
To prevent all forms of bad luck at sea and on land, carry this stave on your person.

Runes on the stave: Alpha – Omega



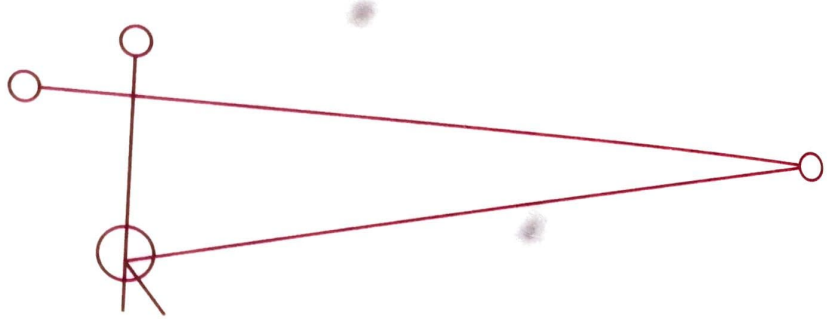
Helm of Concealment

Carved on lignite colored with human and raven's blood, along with a raven's brain and a human paunch. Mix nine drops of human blood as follows: three drops from the index finger of the left hand; three from the ring-finger of the right hand; two from the right nipple, and one from the left. Next, take a live raven and stab it in the heart, and let six drops of its blood blend with the human blood. Next, melt the raven's brain and the human paunch together, and mix it with the blood. Then inscribe the stave with magnetized steel on lignite; the steel must have been tempered in human blood. This stave will then conceal you whenever you wish.



Lock Stave

If you want to open something without a key, place this stave against the lock, blow on it and speak these words: "May all trolls take the bolt and tug it; may the Devil crack it." If the lock will not open, another, more powerful method must be used. Hold in your mouth a human paunch that you have stolen from a churchyard, let it drop before the lock of the chest or the house that you want to get into, blow in the keyhole and recite this formula: "A storm I blow into the lock, and whistle with a human paunch; may the Devil with his rotten breath blow firmly into the lock; may trolls tug open the bolt, may all imps pull; may the Enemy's vigorous imps spring open these fetters. May all living spirits of the Devil lift up the lock." The lock will then open.



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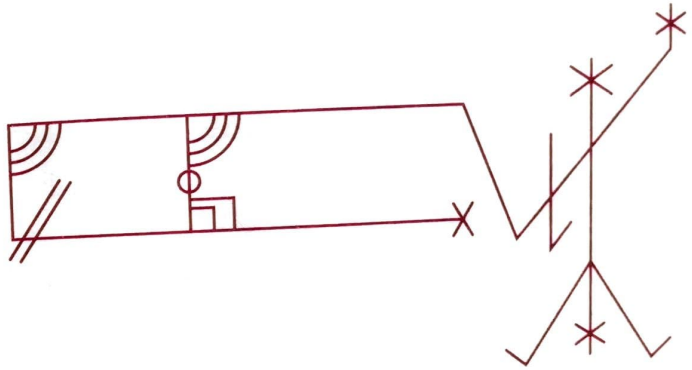
Lesser Dream Stave

This stave is to be carved on killer oak, as it is called, and laid beneath the head of the one who wishes to dream.



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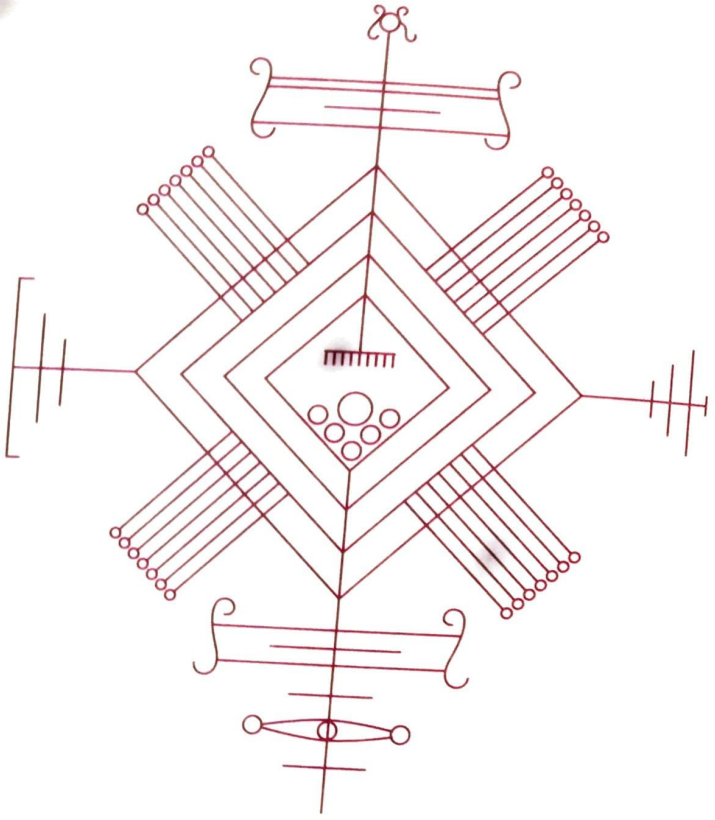
Livestock Killer

If you want your enemy to lose his livestock, inscribe this stave on parchment and place it in one of his horse's hoofprints, and it will do the job.



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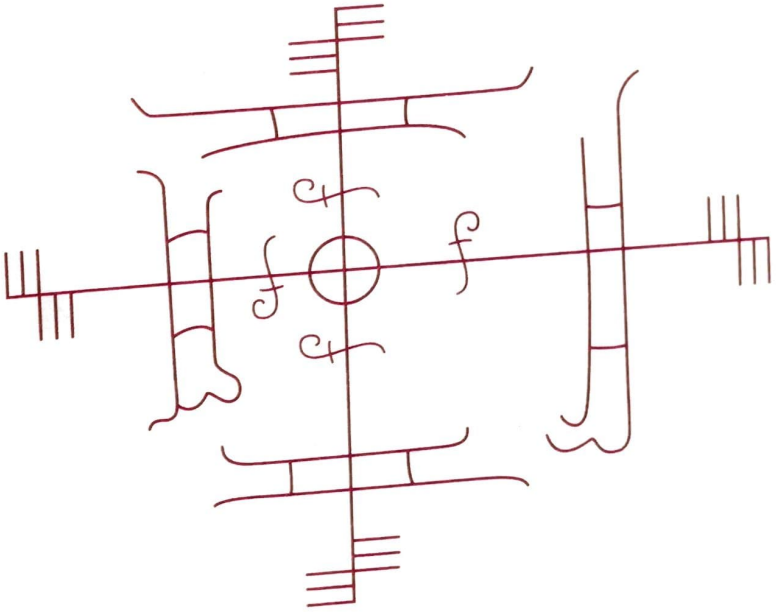
Seal of Solomon

Protective stave against ice buildup and lack of pasturage. Works best from the start of Þorri until mid-Góa.



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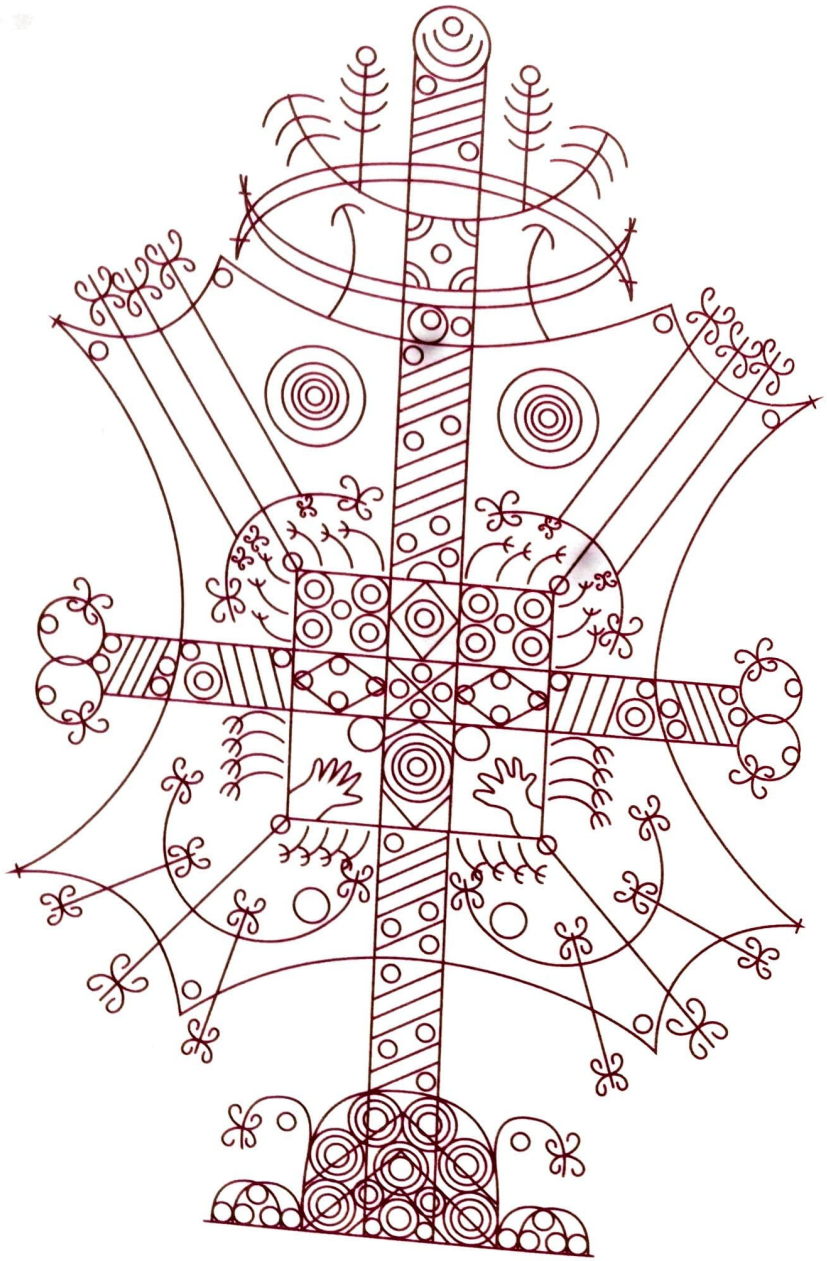
Victory Sign

Used on promontories against fog and adverse weather.



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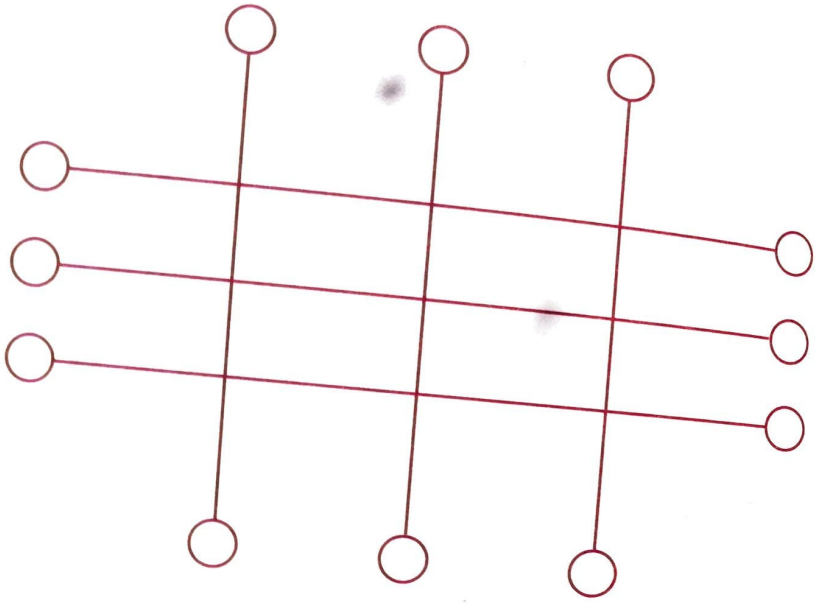
Looking-Glass

Reveals backwards and forwards, for years and centuries, throughout the world

This stave is to be drawn on calfskin that has never been out under the bare sky, with the water from within a raven's eye, and blood from the heart of a man and woman, who have loved each other with all their hearts but never consummated their love; and the stave is to be drawn with a water rail's feather. Then myrrh is to be strewn over the entire stave. When the stave is dry, go to a spring whose temperature remains constant winter and summer, and over which no bird has flown that day, and strike the water with it, making sure to turn the stave downward. Then let the stave lie still in the water, while circling the spring four times counter-clockwise. Take the stave from the water and peek through it, and he who drew the stave will be able to see, if he wishes, throughout the world, backwards and forwards through the four cardinal directions. Then the stave is to be enclosed in an amnion, and never taken out unless it is to be used.



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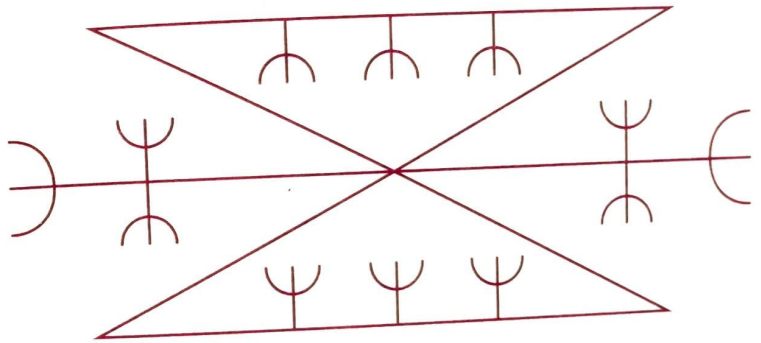
Thief Revealer

If you wish to know who has stolen from you, take millefolium on Midsummer's Eve and place it in water over which no bird has flown that day; then put it in an unused container and inscribe this stave on the bottom of it. If the plant floats, it is a woman. If it sinks, it is a man. The shadow reveals the person.



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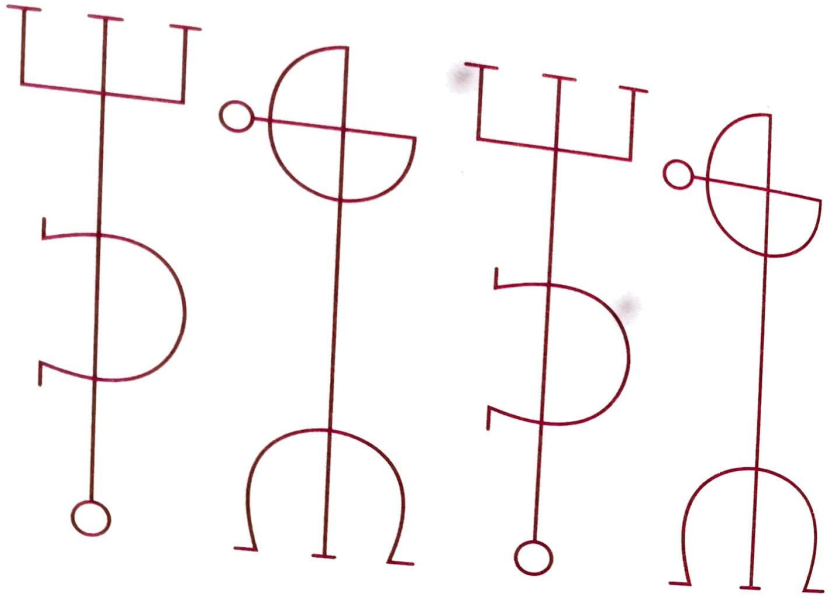
Stave to be Able to Read in the Dark



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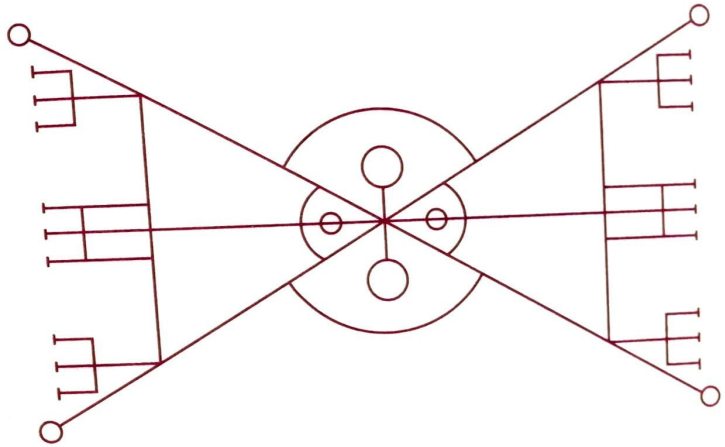
Greatest Dream Staves

If one inscribes these characters on silver or a white hide on Midsummer's Night, and sleeps on them, one will dream what one wishes, when the sun is at its lowest point.



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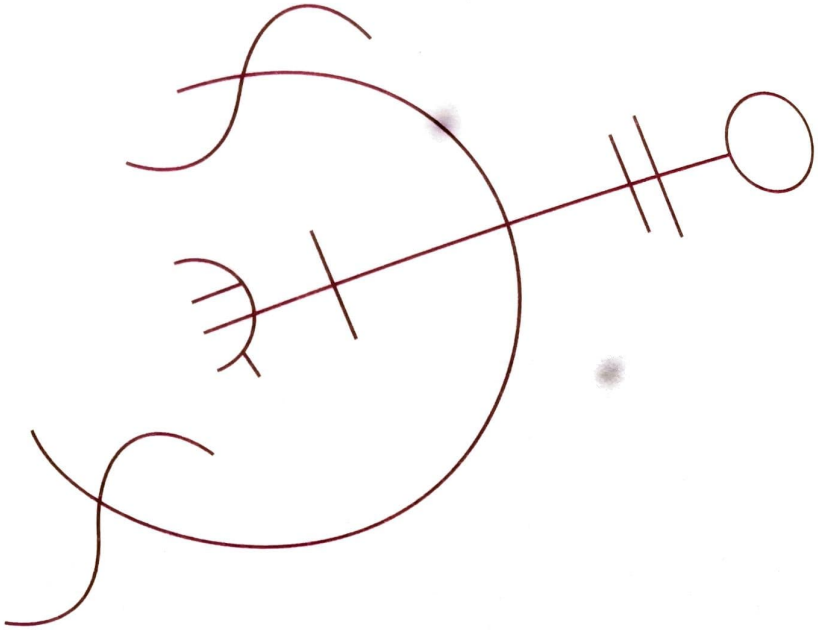
Thief Stave

This stave should be placed inconspicuously beneath the threshold, and he who retreats or turns back is guilty, otherwise not.



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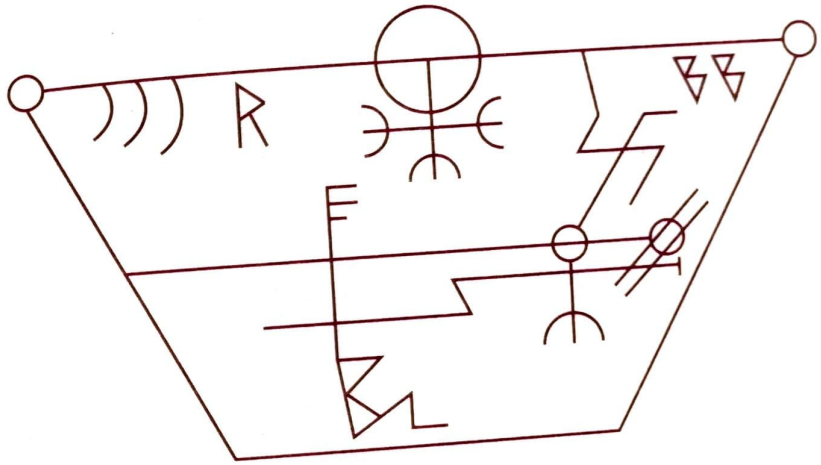
Enemies Stave

Carve this stave on oak, and toss it at your enemy's feet.



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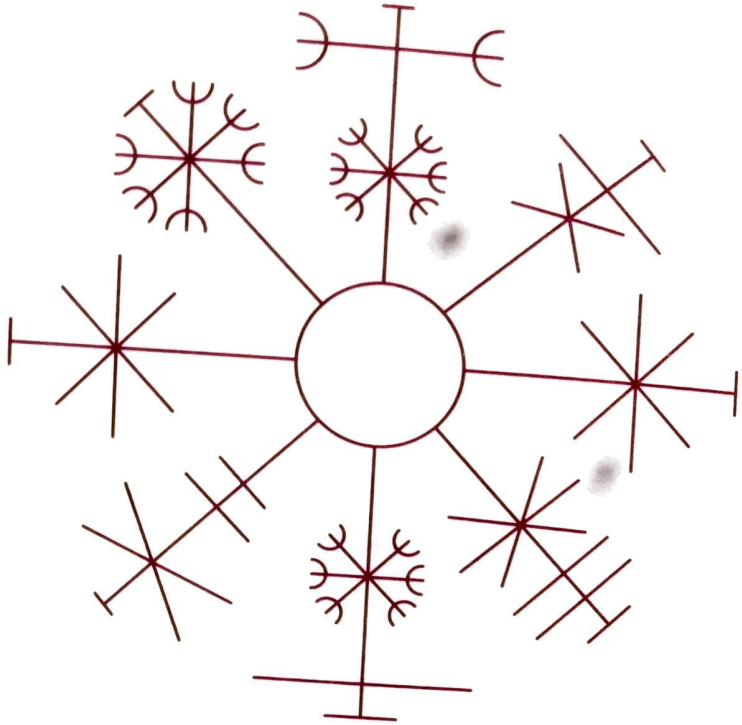
Deal Closer

This stave should be cut on a beechwood tablet, and worn between one's breasts, if one wishes to have the better hand in buying and selling.



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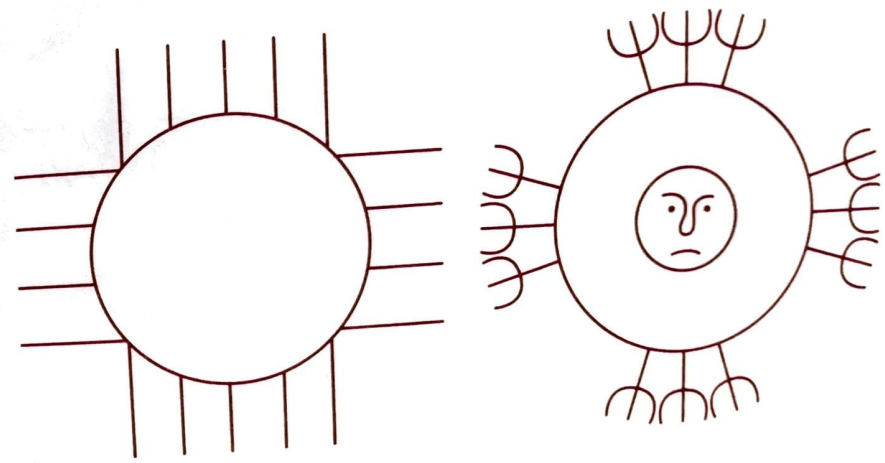
Thieves' Stave

To discover who is stealing from you, inscribe this stave on the bottom of a washbasin, outside and in, with lead, when the moon is full and at high tide.



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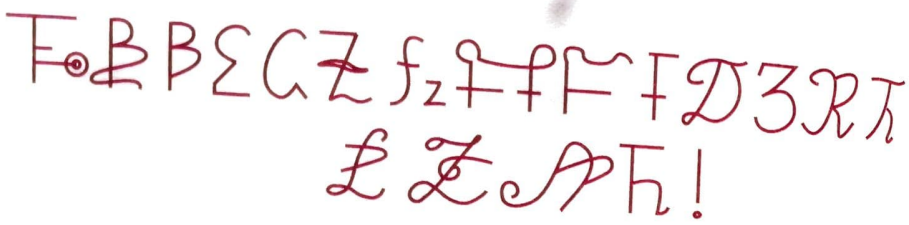
Staves for Seeing a Thief

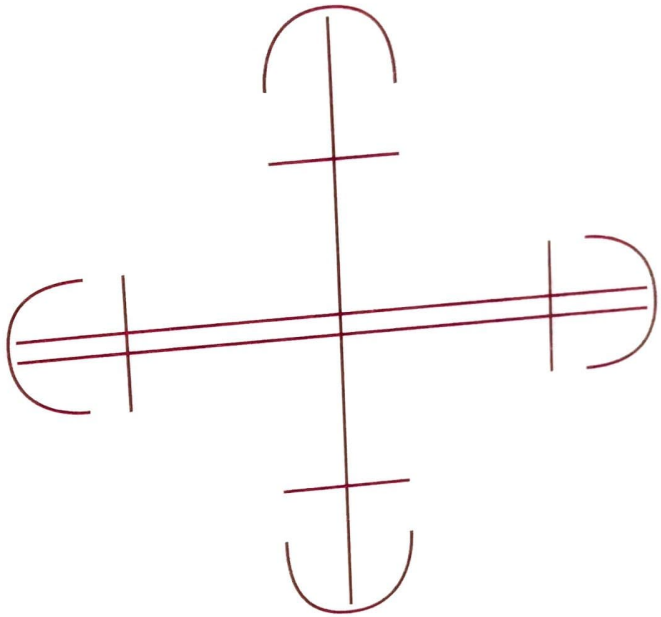
These staves are to be inscribed on the bottom of a washbasin with a chip from a basalt slab. Burn juniper to ash and use it to color the stave; then put it in water, and you will see the thief.



Thieves' Summons

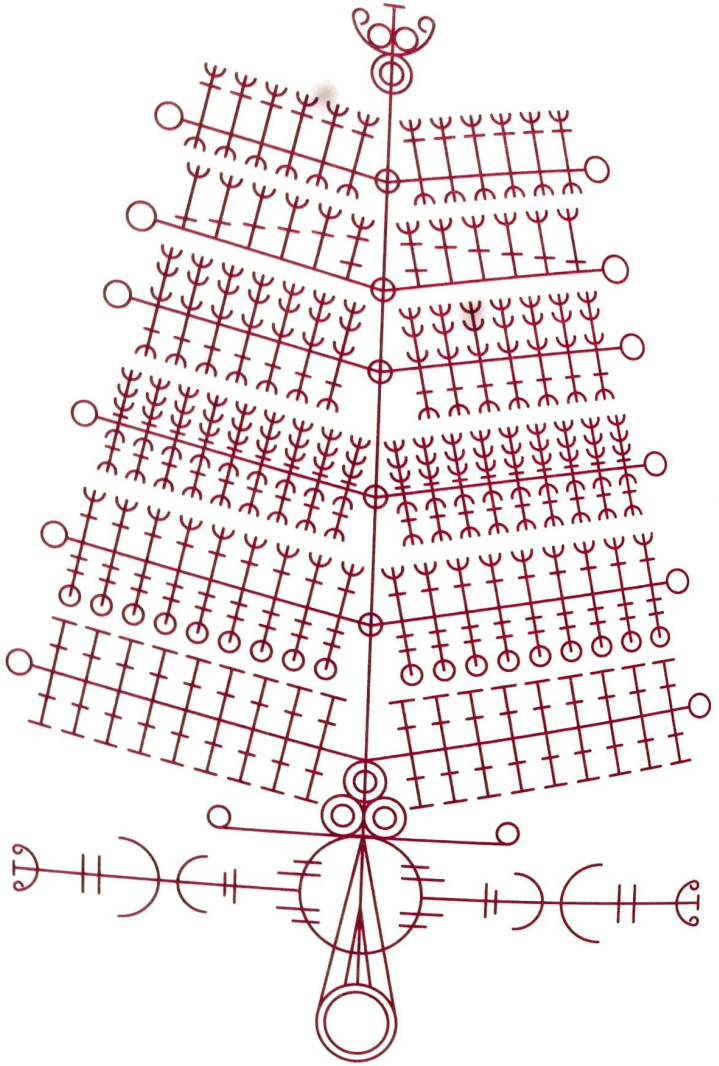
To make a thief return something that he stole: "I lay this curse on the thief who has stolen this thing from me, that he be driven mad and swell up with great pain, and that he never have peace until he appears before me with what he has stolen from me. May Þórr and Óðinn help me in this." But if the thief has eaten what he has stolen, then this is to be read: "You shall vomit up the item that you stole. Your torso shall blow up entirely with air, and all of your insides shall be shredded. Your stomach shall rumble, and all of your guts shall be scratched. With these words I curse you: that your breast and torso be burned, as if hounds were tearing at your heart. May your heart and your mind be entirely confused. I prohibit you from looking upon the holy book. A branch shall sprout from your throat, worst of fellows, and this curse shall afflict you. Spew now or burst! By Þórr and Óðinn, may the thief make no excuse for himself."

Carve these staves on oak and have them in your hand when the thief comes.



To Win Every Chess Match

Carve this stave on oak and keep it in your hand.



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Rod of Aaron

A stave to whip away spirits and revenants and sendings, as well as to bind ghosts in "war fetters," fortify a summons, and frighten the Devil.

Flogging

"Adversary, deceitful spirit, gray, flee with midges in a cloud, wounded, bruised, eternally beaten, may the dark one sink and retreat. May my spells cover him in pustules swill fall, may they scorch him cruelly, crawling, desperately winded, chilled, shaken, and carved. Now let him be bound, subdued and brought down, bound in fetters, damned wretch, wrung hard from his limbs; as the ground brings growth, as the sea flows through the straits."

Summons

"May it prove effective on the trickster, dire prophecies come true, the Deuce tear at you, knock you out and cut you down, the Evil One take you, living, in torment, from life; may the impudent devil never give you peace. I empower wordy witchcraft, and my powerful words enhance it; may an outpouring of God's wrath the misfortunate one destroy; may spells injure him cruelly, deprive him of his life; may the broad road to Hell lead him to the reality of torments. I tighten a tough band, speaking hot and hard, that my summons, the curse that I pronounce, may stand resolute, as the churning waves are ruled by God; may the black spirit sink, may the fiends of Hell swallow him."

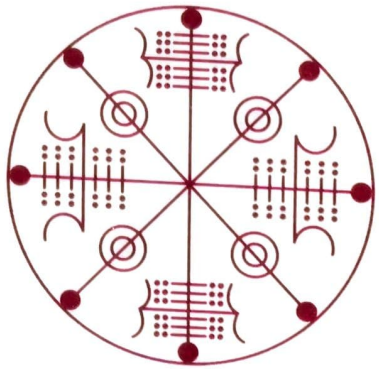
Echo

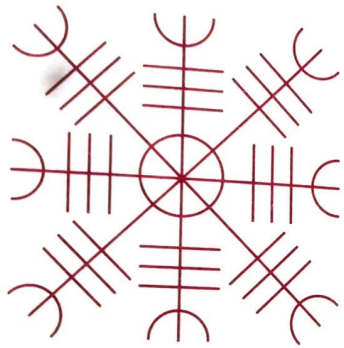
"May the evil spirit of filth be scorched now by this summons war, as the sea rushes in and back out from land, as the living breathe easily, human flesh lies covered with dirt, as a swine defiles its snout, as the sea in storm rolls in waves, as fire burns oaks on the land, plants on the earth appear, as sand throughout the lands and seashores, the souls of the saints out of the fire.

A curse I lay with my words,
A curse I lay with my words,
A curse I lay with my words."

War Fetters

"I adjure you by sun and wave, I adjure you by God's honor, I adjure you by a blessed existence, the Son's painful torments and his blood, like a flood, that my summons stands steady as the earth is firm and the heavens are fair."





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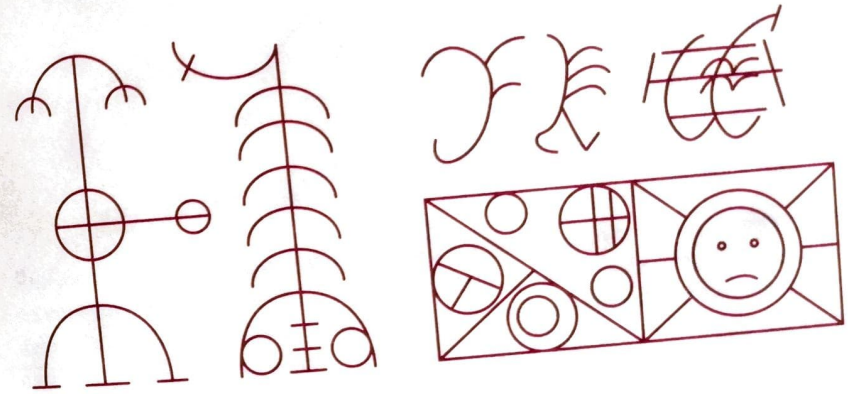
The Old and Beautiful Helm of Terror and the New Helm of Terror

The Helm of Terror is to be inscribed on lead, and the lead image pressed to one's forehead, between the eyebrows: "I bear the Helm of Terror between my brows." Anyone who bears this image against his enemies is guaranteed victory. The Helm of Terror is also trusty protection against the wrath of powerful men, as the second formula accompanying the stave proves: "I wash my enemies' hatred off me, the pillage and wrath of wealthy men." This stave is extremely effective.



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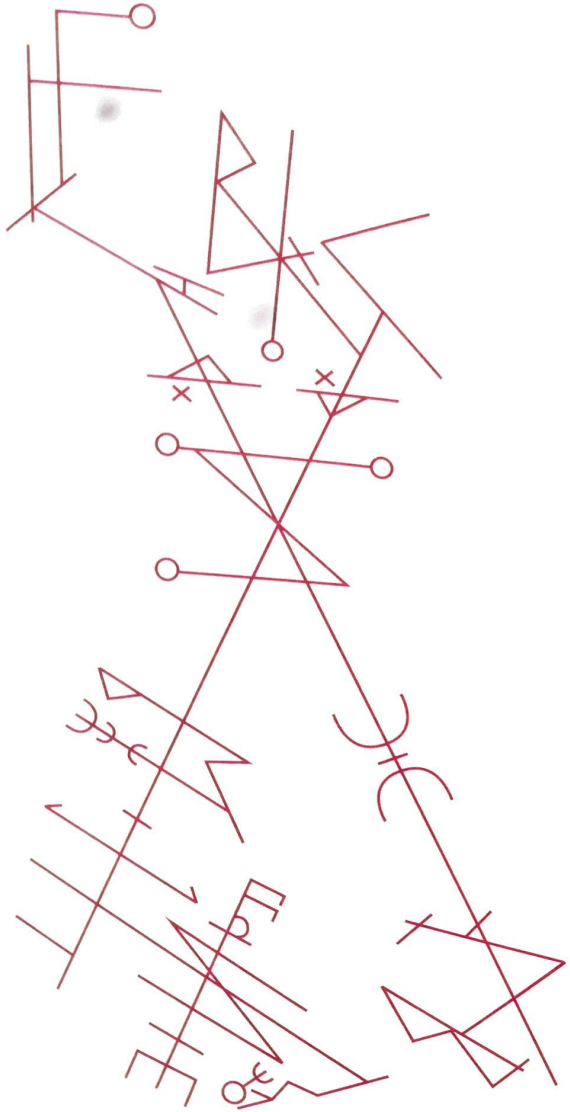
Soil-Ox and Blood-Ox

Soil-Ox and Blood-Ox defend against larceny, the former by day and the other by night. Inscribe them on the inside of the lid of the chest where you store your wealth.



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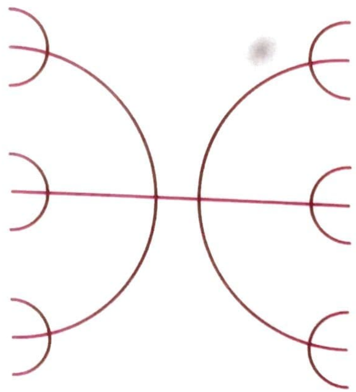
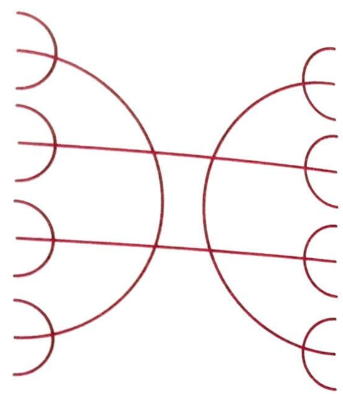
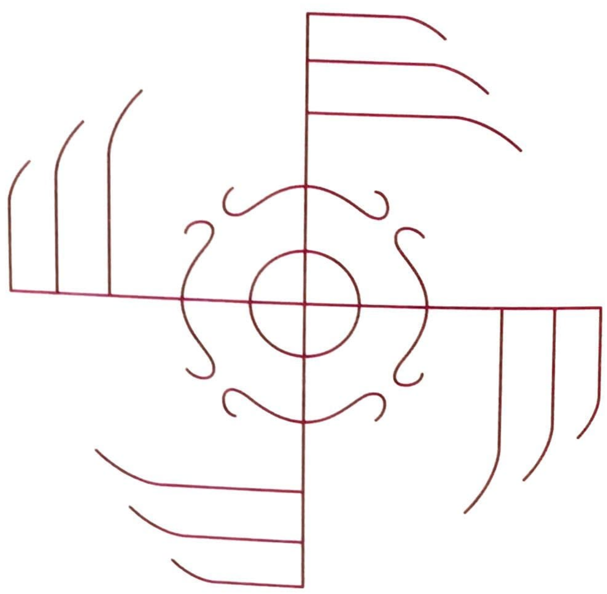
The Ship of the Magic Number

Reckoning table for doing damage to heathen Turks and foreign pirates. This stave, which is a bind-rune, is to be inscribed on the hide of a "frumsafrumsa" calf— "frumsafrumsa" being the name given to the offspring of an ordinary cow and a sea-bull. This symbol is a bind-rune, and should include the following verse to do damage to pirate ships:

High the sails are hoisted
hung with twisted strings.
I have seen runes inscribed,
I dimly recollect it now.
May threat and storms descend
from throughout the land,
may sea-storms blowing with sand
the archfiend send to them.







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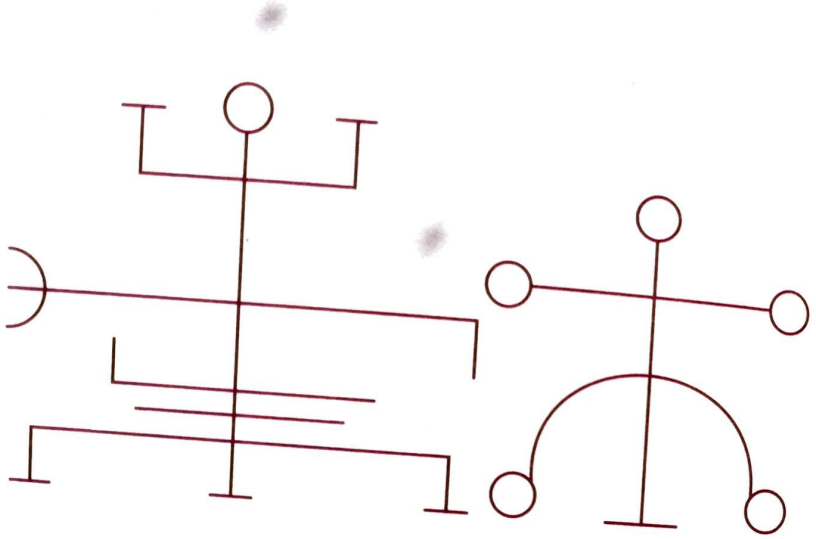
Gapaldur I and II and Ginfaxi

Gapaldur and Ginfaxi are both very powerful staves. Among other things, they were used for "wrestling magic," and the man who had them could not be knocked off his feet. A Gapaldur was to be placed beneath the heel of the right foot, and Ginfaxi beneath the toe of the left foot. The staves were either to be written on paper, or inscribed on a wood shaving or tablet, and either of them placed between the shoe and its insert, or beneath the bare instep inside one's sock. It was considered advisable to read the following formula over the staves, before one engaged in a wrestling match:

Gapaldur beneath my heel
Ginfaxi beneath my toe;
stand by me, fiend,
because now it lies heavy on me.



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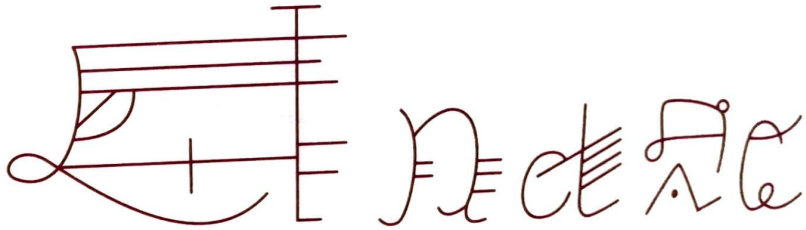
Fish Staves

Inscribe these staves on your sinker, and you will always have good catches, even when others' are small.



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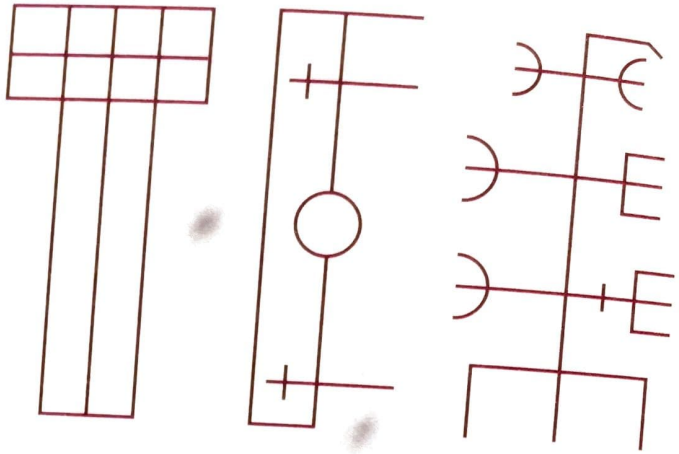
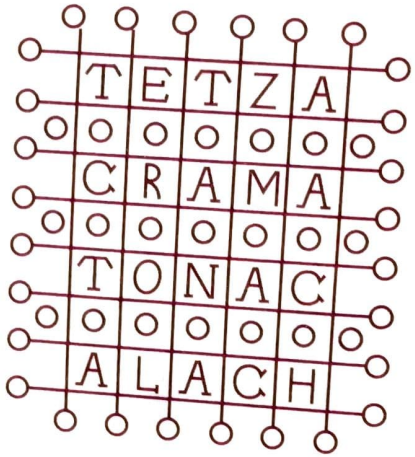
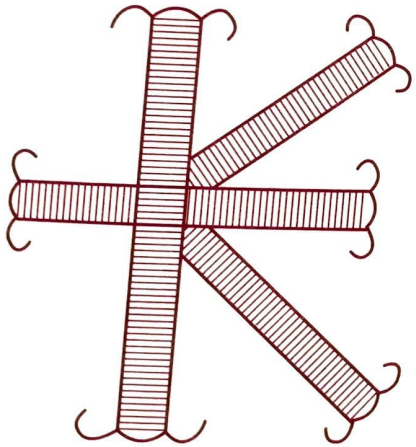
Thieves' Dream Staves



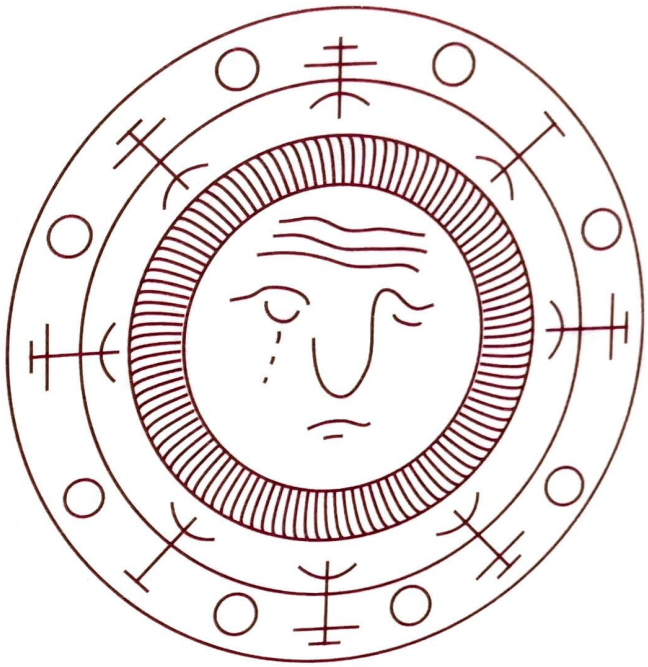
For Giddiness, Dizziness, and Colic



The Seal of Khayyam



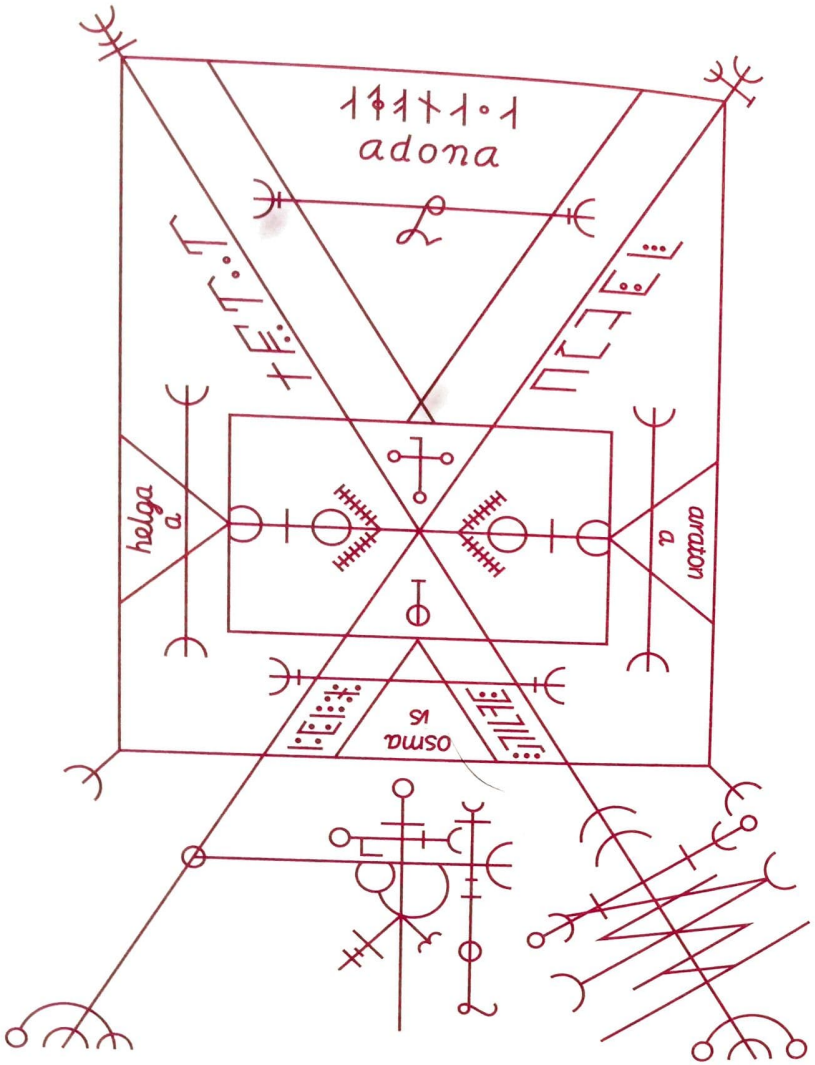
The Seal of Markus



Colic Stave

Allows no danger to menace you if it is worn. Heals all sorts of ailments.

These four staves are all healing staves and work against colic, dizziness, and giddiness, besides being protective staves against sorcery and preventing numerous types of danger. Against colic they all work together, and are to be used with the following formula: "Christ sat before the church door, a torch in his hand, that blessed child, a book in the other." "Why do you mourn, my son?," said the blessed Mary. "I am wounded and sick," said God, my Lord. "I will heal you of bone-ache, stone-ache, leg-ache, arm-ache, belly-ache, head-ache, and the most powerful of all, extreme-ache." He was healed of his ailment. Whoever keeps this prayer, will be freed from all ailments.



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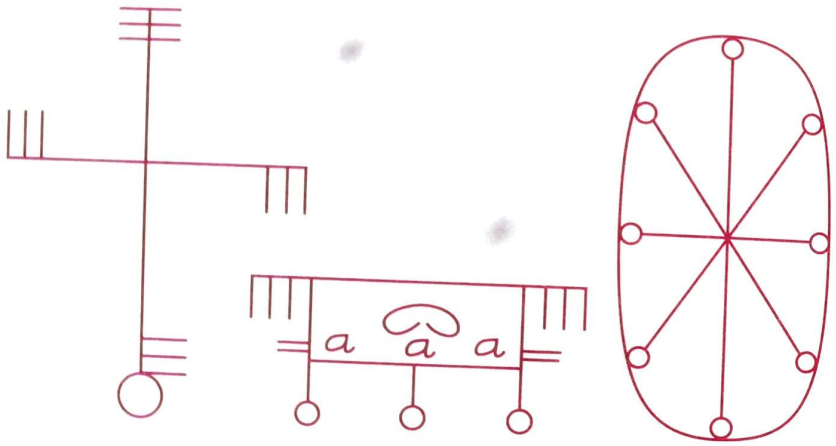
Reckoning Table

To predict the future and understand raven's speech

If ravens' eggs are boiled and put back in the nest, the raven will go and fetch a stone that will make its eggs raw again. This stone is said to be found on an island in the Red Sea. Whoever mounts this stone on a ring and places it on top of a leaf of a laurel tree and touches someone held in prison, or is locked up, the chains will fall from that prisoner and open up, and if this stone is held in one's mouth, it bestows understanding of all the twittering of birds. There is yet another method for acquiring this stone: when the first day of summer occurs during Easter week and the raven lies on its eggs on Good Friday, one should go to the raven's nest around mass-time, and when the narrative of the crucifixion is read the raven will lie as if dead on its eggs. A stone will then drop from the raven's head into the nest. Take that stone and temper it and keep it on your person. And if you place this stone beneath the root of your tongue, you will understand raven's speech. But if you wish to obtain dreams, place this stone in your right armpit before the night, and swaddle it so that it remains there. If a raven flies toward you when you leave home, or high above you in the air, it means that things will go badly for you, and it is best that you return home and read good prayers, and then go your way in the name of the Lord. If a raven is sitting on a church gable or door lintel and turns its tail toward you, lifts its feathers or wings forward, caws and stretches gruffly, stretches out its wings and rubs them with its beak, that raven will speak the names of well-known dead men in the direction in which it turns its tail. If one raven or more flies over the farmhouses or alights on the dungheap or else on the door lintel, and makes a very long croak, it is indicating, to whomever is looking at it, the remains of strangers or acquaintances, but if it croaks at the window, it is telling family members of the death of the occupants of the house or the death or remains of their neighbors. If a raven hops here and there on top of a house, hobbles, changes sounds and croaks into the air, bends its neck and head, shakes its wings and shrugs its feathers, it is indicating that people are in danger at sea or on a lake or river. If many ravens fly together, making various noises, they are discussing the death of a person in the direction in which they turn when they alight. If a raven flies up to the house that you occupy, or else alights on a church gable or door lintel, or flies in your face with a loud croak, as if it is feeling ill in its throat and is going to vomit what it has eaten, and rubs its beak on the flagstones, and ravens gather together with raucous croaking, this indicates flotsam at the shore, having either washed up or not, of fish or other edibles, in which he at whom they croak has a share; sometimes they envy the person who takes the food and ask him to give them some when they alight on the door lintel; sometimes they simply wish to hold an assembly.



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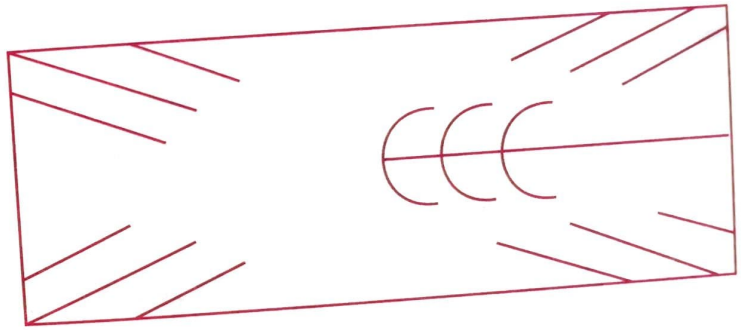
Lying Staves

If you want to make someone tell a lie, inscribe these staves on leather and place them under his or her head.



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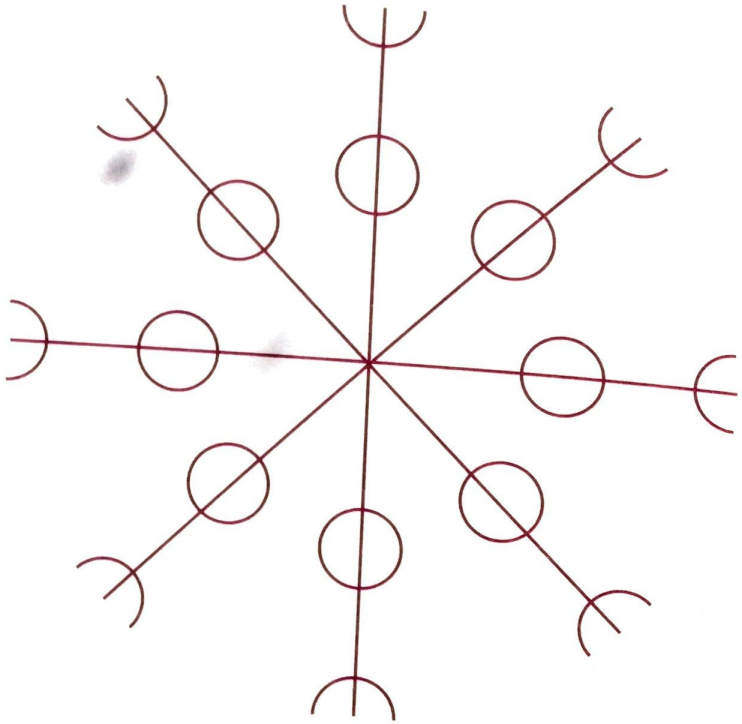
Winning a Woman's Love

Carve this stave on oak, and hold it in your hand when you kiss a woman whom you hunger to win.



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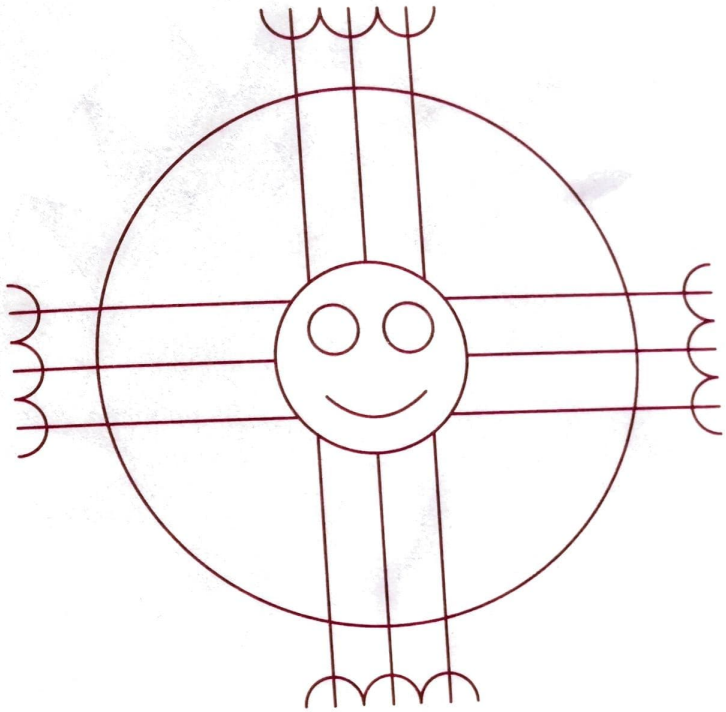
Stave to Defend Against Sorcery

If you wish to be free from all sorcery, inscribe this stave on lead during a waxing moon, and wear it and never remove it.



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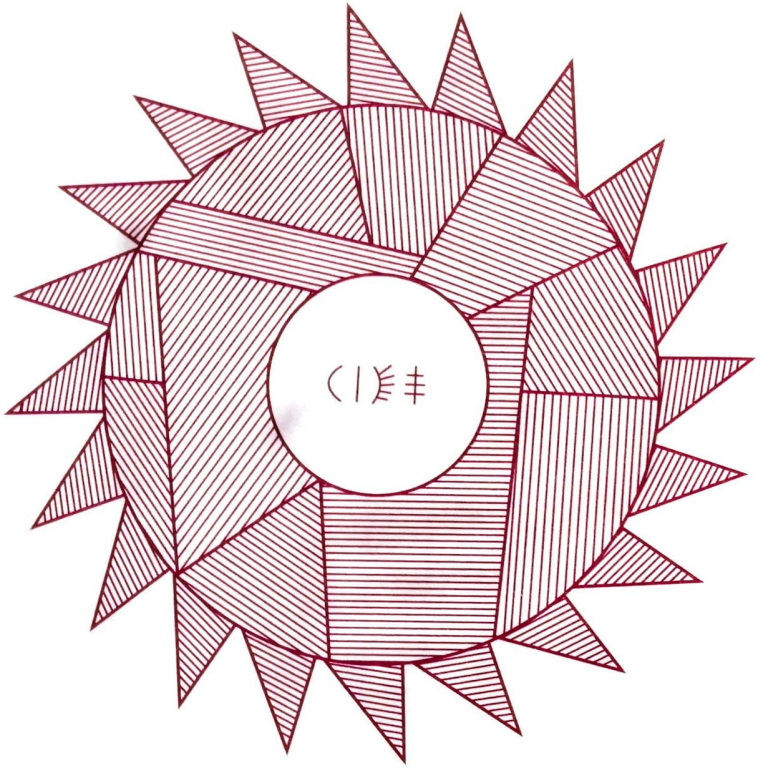
Prank Stave

If you wish to play a prank on your enemy, cast this stave at his feet.



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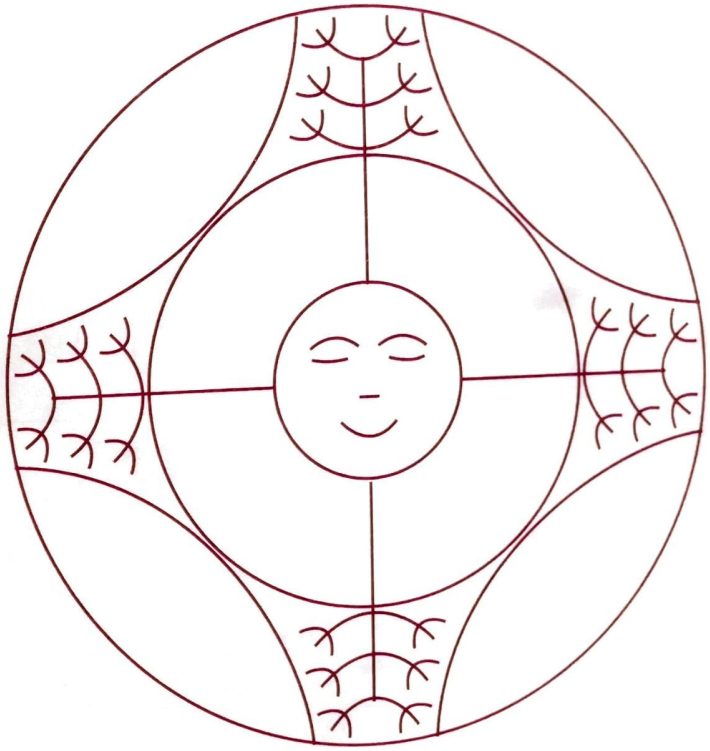
Wheel of Fortune

Inscribe this with your blood on a leaf of arctic dock on Midsummer's Night, and then toss it into a heavy-currented river or stream, and you will become extremely fortunate



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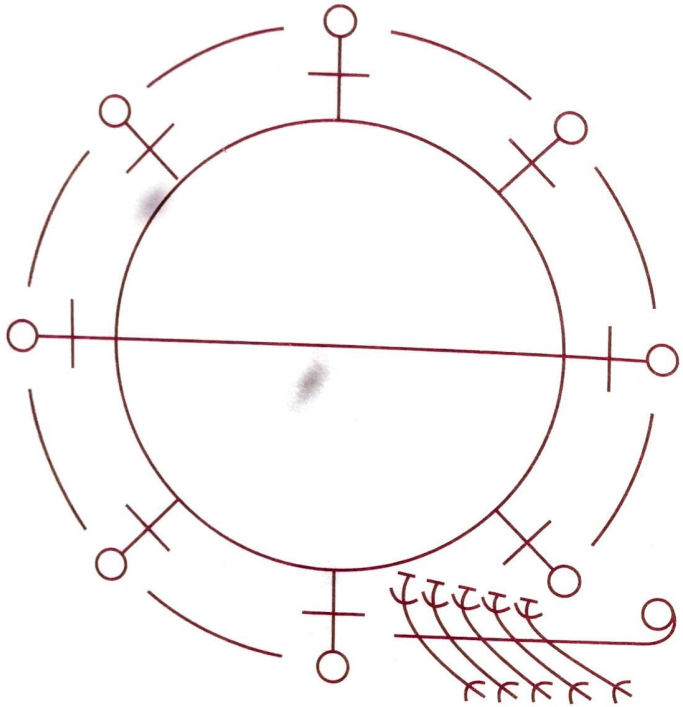
Angurgapi

Inscribed on a pot lid or the bottom of a tub. One of the most powerful staves that there is.



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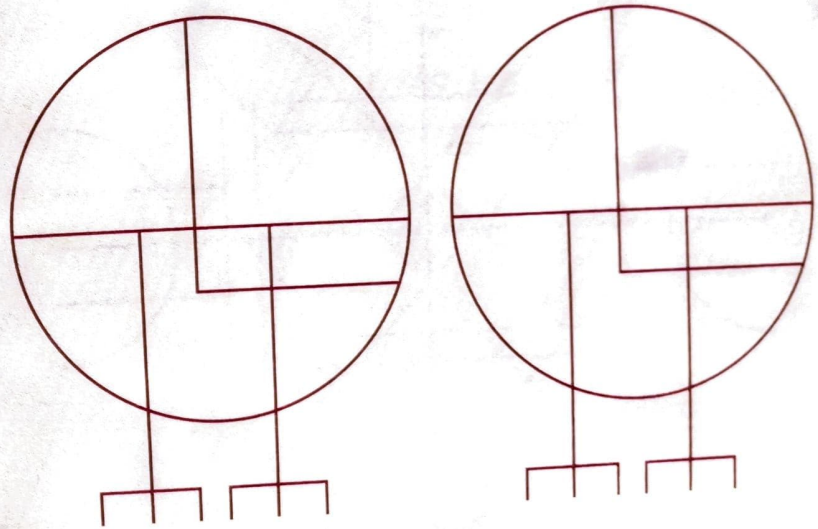
Stave to Defend Against Sorcery and Hinder Revenants

First, walk in three cross-paths and then take three pieces of burning sulfur, which has lain in sacramental wine and vinegar, mixed in equal parts. Sprinkle it on your hands and the soles of your feet. If the ghost is visible, you must confine it within a ring in an out-of-the-way place far from human paths. The entire circle must be lined with burning sulfur. The ghost is then ordered to keep itself inside the ring, until the designated time comes. Take care not to tell anyone of this, because if you do, the action will be ruined.



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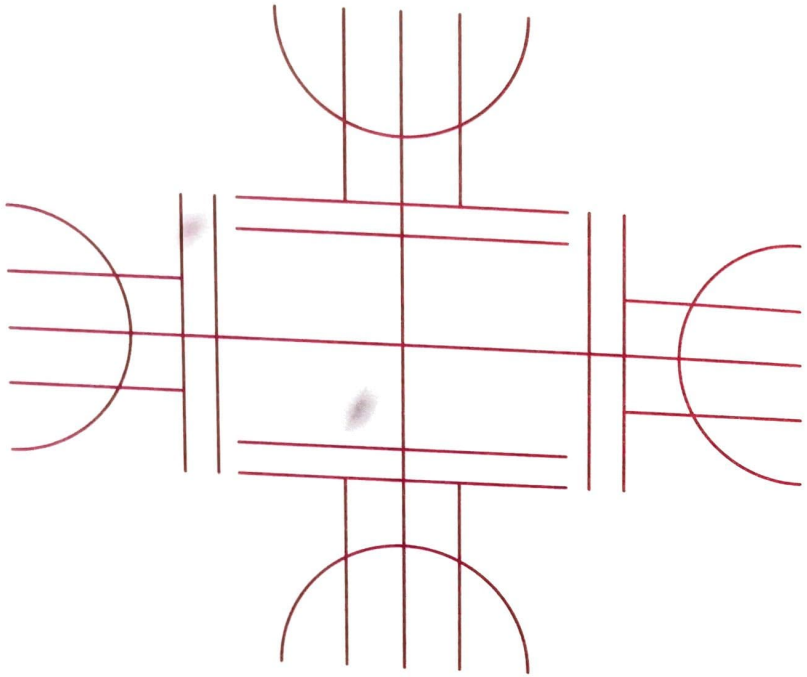
Horse-Fastening Staves

To make a person become stuck to his horse, inscribe one of these staves on each saddle flap.



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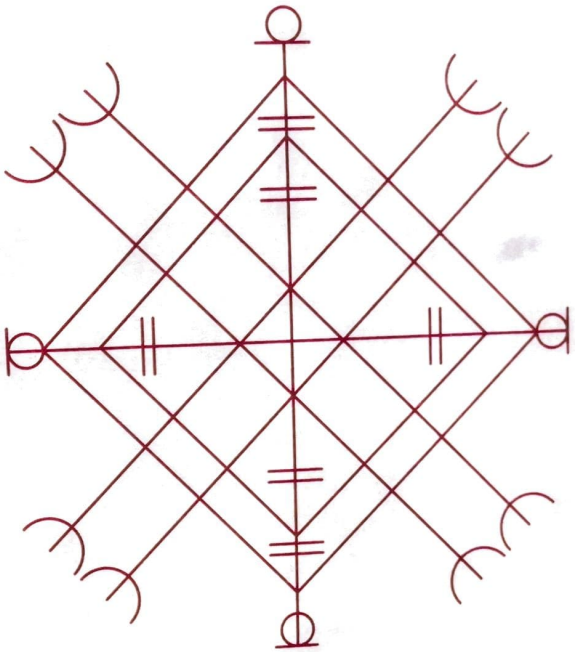
To Win the Love of a Woman

Inscribe this stave on cheese or bread and give it to her to eat without her suspecting.



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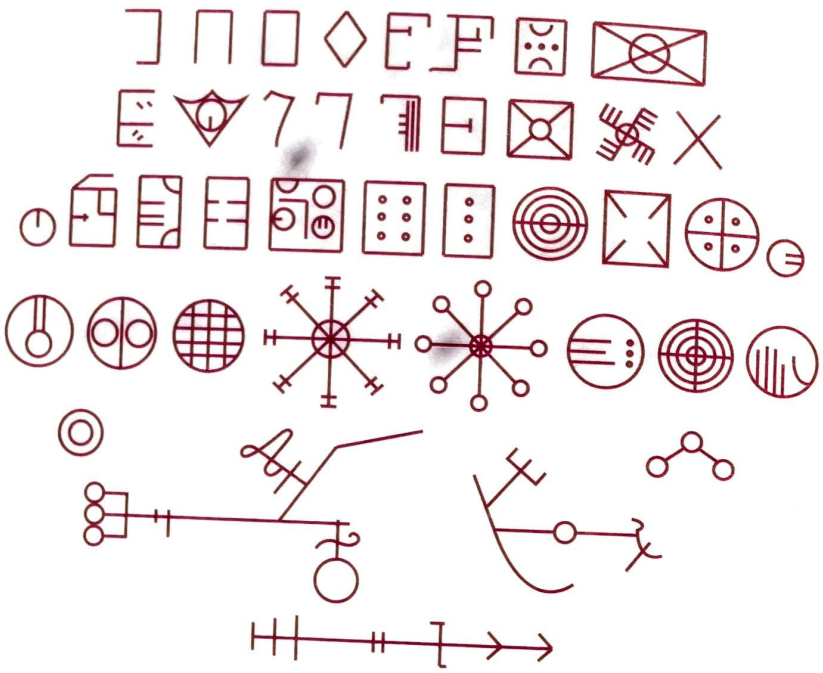
Stave of Ameliorations

To relieve the effect of spells and make amends, and for peace and consolation. It is also an excellent protective stave.



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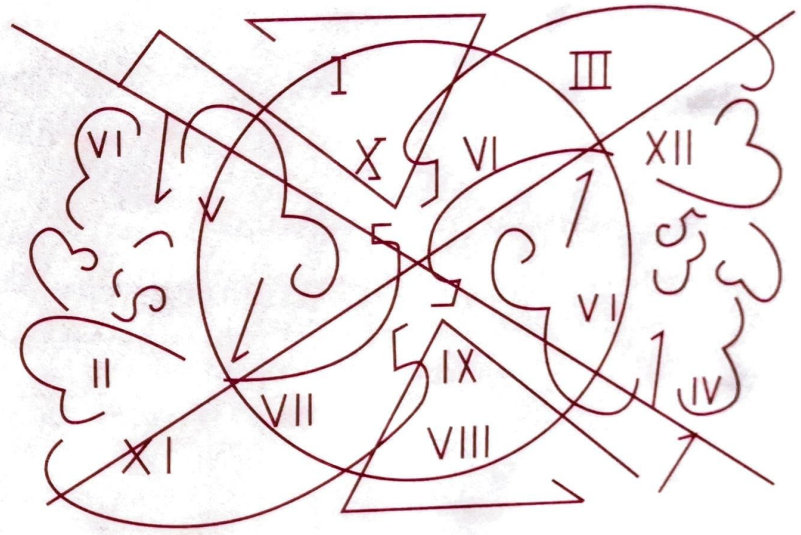
ᚠᚨᛚᚦᚱᚨᛉᚾᛁᛋ

Letter of Búi and Seal of Loki

Only for the most powerful, learned sorcerers.



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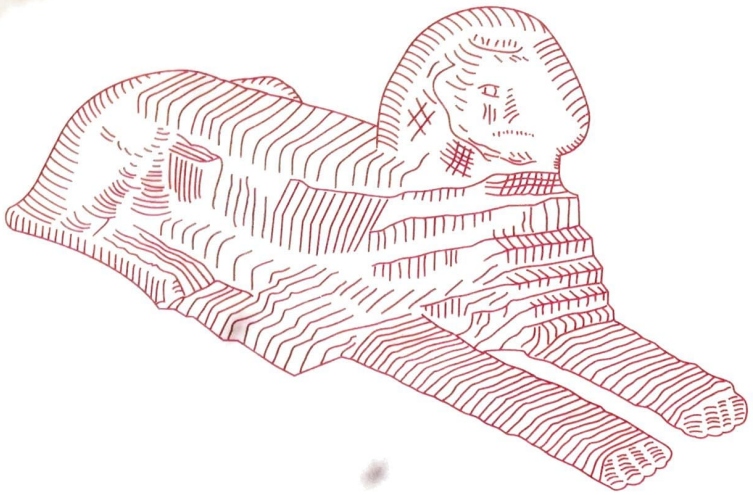
Prophecy Table

Inscribe on a silver plate. It predicts accidents, the arrival of visitors, and many other future events.



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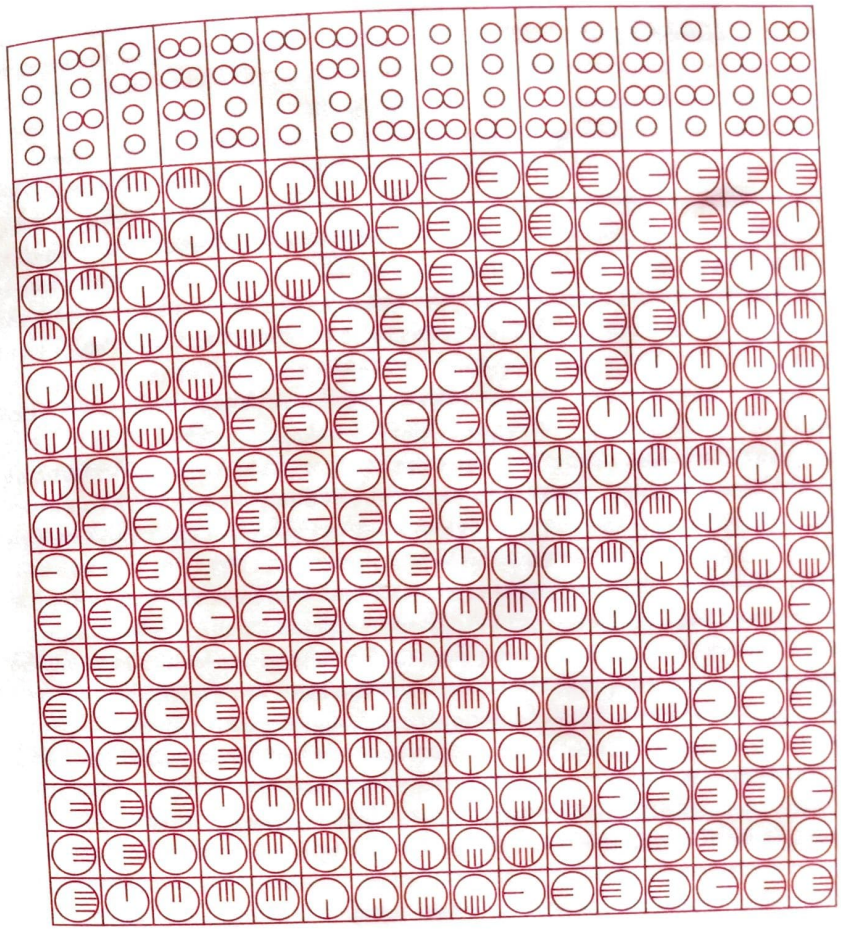
Whelk

Stave to understand sea sounds and weather, to avoid lecherous behavior and the immoderate womanizing of wanton men; to heal seasickness and prevent whelk fever. Inscribe this stave on a thin sheet of lead with magnetized steel and store it in a box made of red wood that has drifted ashore, or in a compartment of a trunk made of driftwood. Take a large sea-whelk and place it in the middle of the stave and do not remove it. You may then predict large storms or choppy sea, whether within three hours or twenty-four hours, because the conch will indicate this with its sound when it is laid to your ear. The masters utilize them and others of our edible whelks by roasting them with the fish until they become glowing hot, extinguishing them with ox urine, and slipping them into people's food and drink to be consumed without their knowing it; this protects against lechery and the immoderate womanizing of wanton men. In addition, seasick men can go to the beach in secret, and consume the raw meat from whelks three times beneath a waxing and then a waning moon, with a little drink of seawater. Whelks mainly crawl up from the deep in the middle of the sign of Pisces and afterward. If people eat too many of them, they become like drunken men, unable to stand; we call this whelk-fever, and it needs to be slept off.



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The Great Sorcerer's Table or Large Prophecy Table

Formulate sixteen questions and sixteen answers to each question, and the table will answer each question as appropriate, according to the immutable laws of mathematics, which are implicit in the table itself, and which is never inaccurate to those who are able to read the table. Thus, the table gives 256 answers for each set of questions. The alphabet in the table consists of dwarf-runes (see p. 24). The original depiction of this table is thought to be more than 500 years old and is kept in the Oxford Library in England.

Epilogue

We do not know man otherwise than as a physical being, bound, formed by the powers of nature, which are difficult to deal with. All that is formless or has no body, whether material or spiritual, it thus ineffectual and worthless in human life and arts. Nature gives form to everything that the eye can behold and the mind senses, desires, and yearns for; and we are sincerely moved and grateful to the divine laws that control those works. We behold the growing season, that is, life itself in its endlessly numerous and diverse forms, and every single living being wishes to take part in this great work of creation, to seek understanding of natural forces and work with them; wishes to become an almighty, infinitely good god, which are infinitely many, yet one; wishes not to seek or expect the blessedness of the Kingdom of Heaven elsewhere than on our own magnificent Earth.

First and foremost on our own magnificent Earth. We ourselves, wretched men, dwell in the kingdom of Heaven, and if we do not succeed, little by little, through understanding, diligence, and tenacity, in making our lives perfect here on earth, then we have no need to expect blessedness elsewhere. We do not need to be, any longer than we ourselves wish it, sufferers, almsmen, and visitors among the inhabitants of other planets.

Thought is the highest, most perfect power of the human and divine spirit. Thought lays the foundation for all life and art, and we must admit that we know no other life and no other art than in the form given to it, and thus, the more perfect the form is, the more perfect is the art. What was called sorcery and magic all led to the same thing: to shape thought, give it a body.

Thought is the foundation, the warp and weft of all physical form and art. The plan is what the creator follows, and if he does not have the plan fully formed in a particular part, he has to have it fully formed in his mind, so that nothing fails. This is the sorcerer's art, and in this art is where all the magic lies. This "ungodly conduct," sorcery, is thus, in conclusion, nothing other than an attempt at creation, to train the imagination, the mind and hand as one, and give thought form and physical dress.

Understandably, it is possible to accomplish a great deal by concentrating on cultivated, fully-formed, hateful thoughts, bringing about various types of destruction, weakness, and madness, such as setting buildings on fire and killing men and beasts. Ordinarily, however, people must pay so dearly to gain this power that they lose heart when it comes to large undertakings, and realize finally that too much has been sacrificed for a contemptible and evil cause. Hateful and angry thoughts are very common among us children of the Earth, but are usually formed on impulse, are uncontrolled and untrained, and thus have no effect on an opponent, but return to their father's house and there cause various sorts of unrest and misshapenness, which some people are never able to shake off, and which drags others to death. To give one of countless examples, we may mention the deceased Andrés Björnsson, poet, that intelligent and excellent lad, who died "before his destiny," because the disease of hatred had fastened itself in him like a cancer in his mind. Andrés himself describes this poignantly in a poem that he composed shortly before his death. The poem is entitled "Hatred," and these are the final two verses:

> I myself became depressed by my hatred of him,
> I became hardhearted, dour, aloof.
> My ill will toward that unlucky man
> has so poisoned my life, that I dwell on it still.
>
> And I expect, perhaps, never to regain
> the ebullience of my youth, wherever I go
> because the specter that my animosity raised then,
> will never cease to haunt my heart.

Granted, Andrés conveys a great sense of redemption, yet it is insufficient, because the specter dragged both of them to death at a short interval, Andrés going last. Such spiritual disasters are far more horrific than any physical ones, because they will not be remedied in the "other world." On the other hand, hatred can be a magnificent boost to spiritual maturity, for those who know how to use it. But hatred is like a jewel that must be polished in its own filings. Of the material that has been gathered into this treatise, named Sorcerer's Screed, the Westfjords have contributed the greatest portion. The Westfjords have long been an inexhaustible spiritual source in such matters. In the Westfjords, the creative imagination of the Icelandic nation has prospered best. The people of the Westfjords have long been robust and hardy, clear-sighted and reserved, tenacious and excellent at finding solutions, with great spiritual vivacity and rich leanings toward the occult. Even today, when someone from the Westfjords gives an account of something mysterious, it is obvious that in his mind and heart he feels a kind of spiritual relationship with the story itself— feels that it is from his own soul and is of his own flesh and bones.

The Westfjords have long been sparsely populated, and it is difficult to travel through them; winters there are harsh. Nowhere in Iceland can be seen more beautiful Northern Lights, and nowhere in Iceland are the enchantments of winter nights more magnificent. It can hardly be described in words. All of these things amplify the power of the imagination, besides the fact that ethereal visions are much more common in the Westfjords than elsewhere in the country. To clarify, it should be mentioned that "the Westfjords" refers to all the counties to the west of Gilsfjörður and Bitra. Most of the lawsuits brought for sorcery occurred in that region, and it is mainly people from there that were executed for witchcraft and sorcery.

If I last long enough to publish a treatise on Icelandic black magic, it will be even clearer that not all is said and done with the present treatise. "Finnvikun," which is a certain type of black magic, is known in no other

place than the Westfjords. In Finnvikun we find the names Finnbogi, Finnur, Finnborg, Finnbjörg, Finnrún, etc., all of which betoken dead things, but have now become personal names.

The openness and maturity of the Icelandic clergy, which is in fact funded by capitalism, here as elsewhere, to deliver predetermined sermons for a predetermined price, is evidenced by how many priests have been linked to sorcery, and by how little the clergy has done to persecute the so-called sorcerers. Naturally, malicious persecutors of occultists are to be found among the clergy, but they are so few that they must be considered an exception. Icelandic priests have generally been the most excellent of men, upholding and preserving the spiritual worth and human virtue of the Icelandic population in its servitude, poverty, isolation, and forsakenness of the past centuries. It may truly be said of the Icelandic clergy that it has been our "light in low hovels, our Yule-fire of long nights."

In conclusion, I wish to convey my sincere gratitude to those who have become subscribers to this publication, and by doing so provided its publisher with the financial means to bring it to fruition. The establishment receives no words of thanks here. The big retailers and spiritual proletariat, called the "Ministry of Education," and which at present appears to possess dictatorial power, to separate the sheep from the goats and shame and suck the life out of most patriotic men, seems far more inclined toward anything other than justice, humanity, and equity.

On the Sources

The publisher of this work has for a number of years of late been collecting material concerning the history of Grímsey, and therefore has found himself obliged to pay numerous visits to manuscript collections. He has at the same time taken the opportunity to familiarize himself with most manuscripts registered in them as being concerned with occultism and runic inscriptions. Although there is indeed a great deal of such material to be found, most of what is preserved in Icelandic collections concerning magic is so disharmonious and heterogeneous, so poorly done and imperfect, that not a single coherent work may be said to exist anywhere. To prevent misunderstanding, however, it is to be mentioned that the great scientific treatise of the scholar Ólafur Davíðsson, copied in Lbs. 3202 4to, "Sorcery and its Persecution in Iceland," is herewith excepted, it being of an entirely different order.

The primary sources for this work are under the ownership of the publisher: two grimoires from the Westfjords, very old, and one from the North, originating from Eyjafjörður County, said to be copied from the papers of Galdra-Steinunn Jónsdóttir, the daughter of Jón "the Pillar" and full sister of Antonius Jónsson, the renowned sorcerer from Grímsey.

In addition, Mr. Skúli Þórðarson, laborer in Ísafjörður, has loaned me a screed, collected and written by his father, the deceased Þórður Þórðarson, from Grunnavík.

Furthermore, the publisher has referred to a number of printed books and essays published widely in newspapers and periodicals; too many, in fact, to list here. Moreover, numerous unedited manuscripts in the collections of the National Library have been taken into account, referenced, and compared. A number of the most important of these manuscripts are listed as follows:

Lbs. 1869, 4to- Lbs. 290, 4to- Lbs. 631, 4to- Lbs. 764, 4to- Lbs. 939, 4to- Lbs. 1479, 4to- Lbs. 1631 4to- Lbs. 1696, 4to- Lbs. 66, 4to- Lbs. 590, 4to- Lbs. 632, 4to- Lbs. 636, 4to- Lbs. 771, 4to- Lbs. 993, 4to- Lbs. 1349, 4to- Lbs. 1779, 4to- Lbs. 2285, 4to- Lbs. 1199, 4to- Lbs. 1206, 4to- Lbs. 2294, 4to- Lbs. 2334, 4to- Lbs. 2302, 4to- Lbs. 977, 4to- Lbs. 1129, 4to- Lbs. 1593a, 4to.
Manuscripts in octavo (8vo): Lbs. 71, 8vo- Lbs. 73, 8vo- Lbs. 95, 8vo- Lbs. 210, 8vo- Lbs. 223, 8vo- Lbs. 264, 8vo- Lbs. 331, 8vo- Lbs 659, 8vo- Lbs. 748, 8vo- Lbs. 402, 8vo- Lbs. 489, 8vo- Lbs. 867, 8vo- Lbs. 908, 8vo- Lbs. 2064, 8vo- Lbs. 2306, 8vo- Lbs. 385, 8vo- Lbs. 1063, 8vo. - Lbs. 1609, 8vo- Lbs. 1674, 8vo- Lbs. 2031, 8vo- Lbs. 2413, 8vo- Lbs. 2135, 8vo- Lbs. 1718, 8vo- Lbs. 1495, 8vo- Lbs. 1181, 8vo- Lbs. 1037, 8vo- Lbs. 488, 8vo- Lbs. 143, 8vo- Lbs. 627, 8vo- Lbs. 764, 8vo- Lbs. 1140, 8vo- Lbs. 1595, 8vo- Lbs. 2084, 8vo- Lbs. 2307, 8vo- Lbs. 2308, 8vo- Lbs. 2316, 8vo- Lbs. 2317, 8vo.
In the manuscript collection of Jón Sigurðsson (JS): JS 375, 8vo- JS 379, 8vo- JS 378, 8vo- JS 390, 8vo- JS 395, 8vo- JS 46, 8vo- JS 117, 8vo- JS 147, 8vo- JS 307, 8vo- JS 313, 8vo- JS 395, 8vo- JS 377, 8vo- JS 43, 4to- JS 248, 4to- JS 314, 4to- JS 149, fol.

In the manuscript collection of the Reykjavík Department of The Icelandic Literary Society (Hið íslenska bókmenntafélag) (ÍBR): ÍBR 23, 8vo- ÍBR 64, 8vo- ÍBR 142, 8vo- ÍBR 35, 4to- ÍBR 28, 8vo.

In addition, copies of several old manuscripts owned by the publisher, including: "In versutias serpentis recti et tortuosi"; i.e.: A little reflection on the treachery and wiles of the Devil, who sometimes goes upright, sometimes crookedly to try to spoil mankind's salvation. Compiled in the year of the Lord 1627 by Guðmundur Einarsson."

Similarly, copies of works such as, e.g.: "Samtíningr um Arsins Mänada Nätturu oc Edle daga ä Túnglinu oc Þeirra Hättalag uppä Blötökr". Etc.

Overview of Staves and Runes

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Byrnie	*Brynja*	28
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